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EDITORIAL

Communicating With the Dead

Is it Possible and Desirable?

WE recognize the fact that in our preceding article we have perhaps been skating on very thin ice. It is the business of Satan to ruin the believer. Two favorite methods are used by the enemy of souls to accomplish this nefarious purpose. The first method is the method of ignorance. If Satan can keep us from the knowledge of the truth, we are made useless in the service of God by this lack. Failing in this strategy, his next best method is to sweep us on past the truth and wreck us by fanaticism.

Those who would study the mysteries of psychic phenomena must walk carefully and quietly as they approach this question of the communication of the living with the dead. On every hand, men of presumption are thrusting themselves into a sphere that God has forbidden us to invade. In the course of this chapter, we seek to sound the warning note, lest in our eager desire for evidence we overstep the bounds of propriety.

The popularity of the subject we shall now discuss is a trustworthy criterion of its fascination. Every scientific magazine has recognized the issue with more or less copious articles. The more popular and pseudo-scientific magazines contain constant reference to it, and there have lately appeared

magazines devoted exclusively to the discussion and propagation of this subject. Discussion groups in all walks of life are considering the matter, and cults for the express purpose of making public information on psychic subjects are being multiplied.

"Can the dead speak?" is being asked on every side. "Is it possible to raise the veil that separates the living and the dead? Can we communicate with the spirits of men who have died in the flesh and so have passed beyond our present ken?" These and kindred questions pour in on us from every side.

Some seek knowledge of the departed dead because their hearts are heavy with the sorrow that death's parting brings; some seek to peer beyond the grave out of idle curiosity; others search because of scientific desire to learn new truth. It is natural that the greatest mass of seekers after psychic experience should be the hungry-hearted who have been suddenly bereaved by death, and now long for some present comfort in the realm of the supernatural. We note that after every great cataclysm, such as war, famine, pestilence, or any of the other sad tragedies that sweep multiplied thousands out into the hereafter without the kindly preparation of death's expectation, there is a recrudescence of interest in

this subject. It is undoubtedly because of the World War, and the epidemic that followed it, that the present interest is so intense.

LITERALLY hundreds of queries have been addressed to our desk, raising this interesting question: "Can the living and the dead communicate?"

There are two sources from which to answer, and we will reply from each in turn.

I

The first is from the knowledge gathered by men, refined, demonstrated, tested, proved, and labeled "Science." The interest of men of science in this subject is inevitable. It is most natural that scientists should inquire into the phenomena of spiritism, for death is a part of life. As certainly as scientists will seek knowledge concerning the beginning of life and call it embryology, they will seek knowledge of the end of life and call it by some appropriate name that will adequately classify that knowledge.

Death is indeed a part of life. It is one of the certain phenomena of that mystery called life, and science must recognize it as such. But in the realm of science death is not a tragedy; it is simply a phenomenon. It seems like a cold thing to say, but in science death merely means separation. One minute the body is alive, vibrant, and thrilling with warm, glowing power; the next minute it lies cold and still. The body, separated from the spiritual entity that is the source and fact of life, is now dead. Where is the real ego, the individual who once occupied that body? Does it exist in conscious state? If so, can we who still inhabit the tabernacle of clay communicate with that absent spirit? Of course, men of a scientific spirit would desire to plumb to the depths such a field of research and inquiry, and so we have a vast body of accumulated data dealing with psychic phenomena.

The answer to our query from this source, however, may seem a trifle am-

biguous. For when we ask science, "Can the living and the dead communicate?" the answer is: "In all the annals of the vast amount of research on this subject, *there has never been one proved case where they did!*"

Some time ago the *Scientific American*, a magazine widely known in the English-speaking world, offered a reward of \$5,000.00 for a proved case of psychic phenomenon; \$2,500.00 were to be paid to the first medium who produced a demonstrated case of objective nature, and a like amount to the medium who demonstrated a true case of subjective nature. An objective phenomenon would be such a feat as table-tipping, spirit writing, materialization of spirit bodies, or such objective and external demonstrations as would be outside the medium herself, and of undoubted supernatural origin. Subjective phenomena would be those which were produced through the personality and body of the medium, such as trance communications.

There was a great host of mediums who announced their intention of competing for the \$5,000.00, and tremendous interest was aroused. But when the names of the committee of investigation were made public, most of the contestants withdrew, as the chairman of the committee was the late Mr. Houdini. If Mr. Houdini had not been so famous as a prestidigitator and master of legerdemain, he would have been just as well known as a master of psychic research. The entire world of science which is interested in this field knew him, and he ranked as the highest and most careful authority on the subject.

Most of the tricksters who entered the competition had already been exposed by him, and as they had no new tricks in their bag they gave up the hopeless attempt to deceive, and retired from the arena. At the end of the specified time the \$5,000.00 remained in the treasury, and still remains there! Not one case of spirit communication had been demonstrated to be genuine and

real in all the attempts made by all the mediums of the many nationalities who competed! At the present time the magazine called *Science and Invention* has a standing offer for any phenomenon that cannot be explained and *duplicated* by natural and scientific means, the award being \$21,000.00. Joseph Dunninger, chairman of the investigating committee, has so far been able to duplicate every trick of the competing mediums by natural means, and that in an average of about one-tenth of the time it took the medium trickster to set the stage and perform!

When Mr. Houdini died, his widow was assailed with the claims of mediums who stated that Houdini had returned in their seances to assure the world he had been mistaken, and that the miracles of spiritism were real. When Mrs. Houdini stated that she had a test for the spirit of her departed husband, and that she would pay \$10,000.00 to the medium who reproduced the ten-word message Houdini's spirit was to write if he ever returned, these pretenders all shut up over night, and Houdini's spirit evidently returned to rest! He has not been heard from since.

It is a fact that any stage magician or sleight-of-hand performer can reproduce any of the so-called proofs of spirit communication. We have frequently seen some of the masters of their craft do this, and do it in the glaring light of the stage, where the intense illumination rivaled that of the noonday sun. Houdini, Blackstone, Hermann, and many others have made a specialty of this phase of entertainment, and Blackstone now has a standing offer of \$1,000.00 to any medium who can do anything of a psychic nature in the dark that he, Blackstone, cannot reproduce in the light.

When we consider that "men love darkness rather than light when their deeds are evil," it is of great significance that mediums all invariably work in the dark! They fear the light, and will not even attempt to perform except in the dark. Why should the "spirits"

fear the light? We are told that their dwelling-place is Light, that they are clothed in Light, that they are never in darkness in the spirit state, and when the Lord Jesus Christ was seen after His resurrection from the dead He appeared in the broad light of day. John, on the Island of Patmos, saw "the spirits of just men made perfect" and "the souls of them that were under the altar," and he saw them all in the light. Yet the so-called spirits of the medium's seance are all afraid of the light, and will perform only in the dark! Think that through.

Some time ago one of the great Los Angeles daily papers was conducting a survey and investigation of the spiritist meetings in Los Angeles, and a young woman reporter was detailed to gather information and data for an *exposé* of the traffic. She was a little afraid to venture alone into the dens of darkness, and solicited the escort of a close friend of ours. This young man conferred with us, and agreed to accompany the girl on her assignment. At the first seance they attended, the young woman asked to speak with the spirit of her dead husband, and the young man asked to communicate with the spirit of his dead sister. To their profound amazement the wish was granted! The spirit of the dead husband returned and talked with the girl, and the sister returned to converse with her brother. They both left the hall profoundly impressed, but *not* converted, because the girl had never been married, and the man was an only child! This is "service" with a vengeance!

The matter has been fairly and honestly weighed by capable and true men of science, and the conclusion is inevitable that at least 90 per cent of all so-called spirit phenomena are fakes. There may perhaps be a supernatural element in a small percentage of the "mysteries" of spiritism, but even that has not yet been scientifically demonstrated. We must take account in such a study as this, however, of the psychic manifestations that may not be fraudulent.

Some years ago we had an unusual opportunity to collaborate in an exceptional type of psychic research with the eminent Dr. John E. Purdon, of Dublin University. Dr. Purdon was famed throughout Europe, India, and America as an authority on psychic questions, and was engaged at the time in making sphygmographic records of a peculiar nature. The sphygmograph is an instrument that fastens on the wrist in such a way that its steel "finger" will record the variations of the ascending and descending beats of the pulse. This record is left on a paper strip, which is then varnished with some solution, such as sandarac, and becomes a permanent record of real value.

In this instance, we procured a record of the pulse peculiarities of innumerable persons who were under observation for psychopathic weakness, those who were violently insane, and those who had been insane and were discharged as cured. These records were sorted into these three classes, closely studied, and the norm for each class established. Then we procured the sphygmographic records of spirit mediums who habitually practiced the trance condition. These records we got when the mediums were going into the trance, while in the trance, and as they emerged from the trance.

A record was also procured showing the normal record beat of those mediums who habitually practiced the trance condition, but were not in the trance state when the record was taken. Any attempt to simulate the trance condition was instantly detected by means of the sphygmograph.

These records were then compared, with an interesting result. The record of a person succumbing to the blight of insanity corresponded identically with that of a medium going into the trance condition! The record of a violent maniac corresponded faithfully with that of a medium while in the trance condition. The variations of the pulse of a patient recovering from insanity, absolutely paralleled those of a medium

recovering from the trance condition. The records of a person who had been insane, but was cured, detailed perfectly with the normal daily record of medium who habitually practised the trance state.

What conclusions does this lead us to? That the spirit medium is insane? No, but it does demonstrate that, while in the trance state, *the medium has relinquished mental control, and is in the power of some extra or supernatural agency.*

The claims of the spiritists are largely spurious. At least ninety per cent of their "phenomena" are pure fraud, but we recognize an extra-human agency in a few cases. Now the question to be decided is: *What is the source of that supernatural element?* There are but two sources of the supernatural, God or Satan. With which are we dealing when we dabble in spiritism?

II

WE can find our answer only in the Word of God. There is no guessing here. No need to experiment and demonstrate; what this Book says we can accept as absolutely credible. The rest of this article, then, will deal with authoritative fact. The Bible sheds great light on the problem of modern spiritism, tells us the source of its power, and clearly sets before us the consequences of dealing with its dark powers. A clever trickster may fool even the men of science, but God is not mocked. The writings of men have to be revised often, but forever the Word of God is settled in heaven. This Book speaks not from the fallible ground of human reason, but from the infallible basis of divine revelation! So if we are to learn anything about the life after death, we must learn it from this source, as the Christian Scripture is the only dependable textbook concerning spiritual things.

When the modern man asks, "Can the living and the dead communicate?" he is not raising some new issue or pho-

nating some new query; he is merely reiterating the throbbing cry of man from the beginning. The first man who mourned his dead voiced this yearning cry, and man has ever been eager to lift the veil that hides the future and peer ahead to see things that are to come.

There is only One Power that possesses prescience, and the Old Testament tells us that God has recognized this instinct of man that causes him to seek to learn the future. On this instinct God bases His challenge, and offers His chief demonstration. In the book of Isaiah, God says that any true unveiling of the future is evidence that He has spoken through the one who utters the prophecy, as He alone can foretell coming events. Let us read Isaiah 44:6-8:

Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witness. Is there a God beside me? Yea, there is no God; I know not any.

Note carefully also Isaiah 46:8-10:

Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from the ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

God says that He alone can know the end of a matter before it begins. This is the challenge of God to various cults and lesser religions.

There are three words that portray the attempt of Satan to counterfeit this wonder-work of God. Sixty-two times the Bible records the fact that the Devil will attempt to simulate prophecy, and lure astray even the very elect of God if he can. The first of these words is:

Divination

This is the attempt to foretell future events by means of signs or augurs. It thus appears in the Bible thirty-six times, and many and varied are the means used by the "diviner." Sometimes arrows were cast into the air, and coming events were forecast from the position of the arrows on the ground. Other diviners used gazing bowls, crystal globes, large gems, or other means of focusing concentration, and brought forth purely subjective presentments. Occasionally birds of passage were shot while in flight, and the attempt was solemnly made to read the future from the contents of the viscera! Many other methods of divination were used, but all were feeble efforts to counterfeit the work of God in prophetic utterance.

The second word is:

Wizardsry

This word appears in the Bible eleven times, and refers to those who were the old-time counterparts of the people who today are called "spirit mediums." They peep and mutter, prying into forbidden things, and the Children of Israel were sternly commanded to put to death all such who appeared among the tribes. The wizard persists today among those heathen and degraded peoples who follow the "witch doctors" of voodooism and kindred cults. How sane the command of God appears when we see the frightful abominations of cruelty and lust that the modern "witches" teach their followers to perform! Happier by far would the entire heathen world appear if they "did by nature the things of the Law" and slew the witches from among them. That the "witch" is present in America and other civilized lands, we see when we find that the Scriptures define them as those who have:

"Familiar Spirits"

This phrase appears in the Bible fifteen times, and always with the bitterest condemnation. The use of this phrase

definitely links up this ancient error with its modern counterpart; for every trance medium of the twentieth century has a "familiar spirit." Every investigator who has ever dabbled in psychic research has noted this. The medium does not depend on just any old "spook" who happens to be passing when the medium desires to enter the trance state, but each relies upon her own particular "control." This control is always the same; it is called by name, and is the "*familiar spirit*" of the modern day. Let us consult the Word of God on this matter, and see what we find. Our first reference is Leviticus 19:31:

Regard them not that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God.

Here the statement is made that this traffic is forbidden, and defilement comes upon those who enter this prohibited field. The warning is even more pronounced in Leviticus 20:6, where the definite statement is made that violation of this command will result in death:

And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people.

So abominable is this practice in the sight of God that the mediums are by Him condemned to die for their offense! In Leviticus 20:27 we read:

A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them.

And not only is the medium thus condemned to die, but the dupe as well! This was the reason for the untimely death of Saul, for so definite was God's judgment upon this unspeakable practice that even the king was not exempt from the penalty. When Saul sought knowledge of future events, he went to the Witch of Endor, a spiritist and a medium. *For this he died.* This is plainly declared in I Chronicles 10:13;

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it.

Thus we learn from the Blessed Book that the child of God is forbidden to seek the aid of spiritism to learn the future. God Himself has lowered the veil between us and coming things, and to seek to wrench that veil aside in the face of His divine command is presumptuous blasphemy. None the less, there are some who will persist in so doing. We must therefore consider the issue that is raised; for if men insist on seeking to learn the future, regardless of the consequences, *who can help them do so?*

First, we know that our Father who is in heaven will not help us to do this thing, for it is He who has forbidden it. He has spoken to men in many ways in times past, but having given us a full revelation in His Son Jesus Christ, we can expect no further addition to that which He has called complete. Also, God never operates contrary to what He has stated in His written Word.

Again, we know that Jesus Christ will not aid us here, as He never went outside of the will of God. He even ordered His earthly life by the written Word, and upheld it in all things. So when the Bible definitely forbids a course of conduct, we will never find help in the pursuit of that course from the Son of God.

The Holy Spirit is also out of the consideration, because His task is to bring men closer to God; to reveal Jesus Christ and the things of the Son; and He, too, operates only in accordance with the written Word.

We can expect no help from the departed spirits of saved men. The Scripture order is clearly set forth in the fifth chapter of 2 Corinthians, where we are told that, when we are "absent from the body," we are "present with the Lord." The spirits of the justified and redeemed are in Heaven with the Lord Jesus Christ, and they never leave that

blessed estate until He comes again, when all the redeemed will return with Him. They are not at the call or command of the earth-bound, and no psychic help ever comes to us from any heavenly agency.

That leaves the one other possibility—Satan. Every other source of spirit communication is closed to us by the direct prohibition of the clearly expressed Word of God, and only Satan would or could violate that Word in the spiritual world. This, then, is the scene and source of the traffic of spiritism; this is the origin of the small supernatural element that may be found in psychic phenomena. So when they say to you, "Can the living and the dead communicate?" reply to them in the language of Isaiah 8:19:

And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that peep and mutter, should not a people seek unto their God? *On behalf of the living why should we seek unto the dead?* Look to the law and to the testimony; if they speak not according to this Word, surely there is no life in them.

There we have the unfailing test. When examined in the light of the Word of God, the words of spiritism manifest their origin. They know nothing of Jesus Christ; they are in absolute ignorance of the plan of salvation; and if you want to start a riot in a spiritist seance, mention the blood of Calvary's cross. Wrath will boil over, and such spiritual anarchy will be manifested that you will never doubt the Satanic nature of the error of spiritism. This is absolutely true, as we know from experience. We tried this experiment, and know that spiritism hates the very name and thought of Jesus the Crucified. There is no life in the words of this error.

Some years ago, in the city of San Francisco, there was a devout and devoted young couple, both Roman Catholics, who were engaged to be married. All their life and interest centered on the day of their nuptials; but a few days before the date that was set, the

young man sickened with double pneumonia and died. He was buried on what was to have been his wedding day in the suit that would have been his wedding garment. The tragedy seemed to daze the girl who was to have been the bride, and she was utterly disconsolate. None were able to bring her comfort or peace, and for ten days she scarcely ate or slept. Then there came to her a medium who said, "There is a strange and a strong spirit who has just come into our seance, who says his name is George, and he keeps calling for you. Will you come to our seance tomorrow night and attend the circle?"

The girl was so excited and interested that, in spite of the strong urging of her earnest and thoughtful friends who advised against it, she attended the seance, and the spirit was manifested there. She asked the manifestation many questions, and testimony later showed that she was convinced beyond a reasonable doubt that it was indeed the spirit of her dead lover. At the close of the inquiry she asked, "Are you perfectly happy there where you are?" The spirit replied, "No, nor can I be, until you come to join me here."

When the seance broke up the girl slipped quietly away, went down to the Ferry Building, and got on a boat bound for Oakland. But somewhere half-way across the bay she stepped quietly off the end of the boat to join her dead lover. They found her body floating in the bay some days later, at which time testimony brought out these facts.

She went to join her dead lover at the call of this spirit, in whose words there was death! She *may* have joined him, but if she did, it was not in heaven!

May the Spirit of the living God, who came to illumine believing hearts, and guide us into all truth, keep every child of God from the delusion of this Satanic error called spiritism. Let us seek God's truth in His own written Word, and let us be content to walk in the path that is made clear and plain by the light of that Word.

The summary of this entire matter must be based only upon deductions from the foregoing citations. There is a universal consciousness of and aspiration for immortality. Corresponding to that conception, there is also a widespread hope on the part of the living that a means of communication with the dead may be found. We offer this study, then, with a two-fold purpose:

First, that those who would enter everlasting life and do the will of God may be safeguarded against the delusion of a Satanic snare.

Secondly, because we sincerely believe that in this universal aspiration for communication, in Satan's eager desire to attempt to counterfeit the work of God, and in God's definite commandments upon this subject, there is found an evidence of immortality that deserves a place in our study.—*H. R.*

The Utah Gospel Mission

THE Rev. John D. Nutting is the consecrated superintendent of the above-named mission, which is devoted to exposing the errors of Mormonism. He publishes a paper called *Light on Mormonism*, which is a quarterly and costs only 25 cents a year. He also publishes many tracts and other literature for which the reader should send to the publication office given below. Mr. Nutting now feels the need of an assistant secretary to help him to carry on the work. The following is the gist of what he says.

The Utah Gospel Mission has an immense work on hand, which is to proclaim the Gospel of Christ to 600,000 Mormons and others in the Utah-Idaho region, warning them of the errors and dangers of the system of religion known as Mormonism. Mr. Nutting has been both the secretary and manager of this vital work for many years, and now finds that its requirements are too heavy for him.

Ordinary methods, he says, will not reach the Mormons, because they will

not often attend meetings that may be announced. The Mission, therefore, carries the Gospel to every home personally, holds meetings in every village as far as possible, sells Bibles and distributes vast amounts of its informing literature.

Such a work demands more than one official in charge. Indeed, there should be several men traveling and speaking throughout the country, besides the field missionaries. Hence the mission is desirous of having at least one secretary to assist Mr. Nutting in the work and to become expert and successful. The work requires ability, education, good address and much perseverance and consecration. Previous experience in pastoral work would be very helpful. Only modest financial income can be assured. The mission would be glad to hear from any brother who might be fitted for the kind of work required. Address: The Utah Gospel Mission, 9277 Amesbury Ave., Cleveland, Ohio.

Let us not be deceived by the superficial talk of those who imagine that because men use the word "peace," the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart. Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace, then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the Gospel than when he is urging men to think of peace and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Caesar.—*Dr. C. E. Jefferson*

The Universal Drive Toward Freedom

THERE is a striking increase up toward freedom both in nature and in history. In nature the law of being itself manifests such an increase, whereas in history freedom only appears as the resultant of particular religious and ethical forces.

Take, first, the increase manifest in nature itself. At the bottom of the scale of being is inorganic matter, which in its ponderable masses is inert and motionless save as some force without it acts upon it. Immediately above this inert matter, in plant organism, there is manifest the first small movement up toward freedom. The plant is indeed far from free, but it has the capacity of self-action. It can assimilate food, transforming inorganic matter into living tissue. It can grow, flower, and seed. It can feel the pull of sunlight, and in some mysterious way reach toward it.

Then above plant life is the animal, and the higher animal forms. Here the advance up toward freedom is most marked. The animal has not only the power of action, but he can feel conscious desire and choose. He can feel the sense of hunger and go in quest of food. He can feel the sense of loneliness and go in quest of companionship. He has many other capacities of knowledge and choice, though always his powers would seem to be definitely short of free choice.

When, however, the law of being was next lifted, true freedom appeared. Man was given the capacity not only of choice, but of free choice. He, like His Maker, has the power of purposing creatively. True, he is not this fully free in all his choices; but he is capable of rising clear of nature's complex of casual forces and projecting a new purpose into the stream of history. Like God at the morning of creation, man too, has the power of fiat, he, too, can say, "Let there Be!" and it will be so.

With this appearance of free personality creation is complete, and the next

stage of progress in the universe is moved to the stage of history. The moral, social, and political relations of men are now the sphere in which we must look for that majestic increase which too indefinitely we have called evolution. I shall not attempt to note the details of this millennium long movement. It begins in the crude, social relations of the primitives—slaveries, tyrannies, political autocracies. It advances through manifold strivings, confusion, and sacrifice until at last the splendor of political freedom, of Christian democracy appears. The one important fact, for our point of view, in these mounting centuries is that all the empires of that long ago were autocracies—tyrannies in which laws were dictated by a conqueror and enforced by his sword. Such, for example, were the empires of Rameses, Nebuchadnezzar, Cyrus, Alexander, Cæsar. It was ever the same. Empires were created by the sword. There were indeed suggestions of something finer here and there, as in the forests of Germany or the early days of the city democracies of Greece; but these suggestions were local, and did not come through to anything in the way of world influence. It remains true that all the old world empires were tyrannies in which law was dictated by an autocrat who enforced it by the sword. Take it by and large, in that old world, might was right, and freedom in the sense of modern Christian democracy was unknown as an effective world force. The attainment of political freedom had to wait until after the death and resurrection of Jesus Christ and until after a millennium and a half of Christian preaching had changed the whole outlook and atmosphere of life before it could be realized.

The Prophecy of Daniel

In the prophecy of Daniel there is a symbolically stated fore-vision of a

most remarkable change in the spirit and form of government. The prophet saw four bloody beasts, and then one like unto the Son of Man; and each of these figures symbolized an empire. Each of the four beasts symbolized a pagan empire founded by the sword and ordered by the sword. The appearing of the Son of Man, the last symbol, announced the dawning of a new order in the world, one in which the high dignity of complete manhood would replace the brute's physical prowess and bloody supremacy. It is striking that this prophecy describes the Son of Man, as standing in the presence of the glory of God, suggestive of the circumstance that this new order was to have a religious foundation as it was to have also an enduring history.

The Religious Grounding of Freedom

Here, then, in this ancient prophecy is the very distinction between governments which we are making, and an announcement that through religious forces the earlier tyrannical governments will be replaced by one exalting personality to the majesty of sovereignty through the institutions of political freedom. That the prophecy has been fulfilled cannot be denied: for modern civilization as compared with ancient is chiefly different in respect of its reverence for the individual, which is the soul of democracy; and the development of this reverence was chiefly due to religious forces. The death and resurrection of Jesus Christ divides the ages. It was the Gospel of the risen Christ who died for men that had at once expansive influence, and the power to uplift the effective moral ideals of the race sufficiently to ground political freedom. The old world empires were not free because this expansive influence had not appeared nor had the human race come into effective possession of high ethical ideals. These defects in the popular point of view inevitably made governments tyrannies. It required the manifestation of Messiah with His illuminat-

ing truth, and the earthquake like shock of His resurrection from the dead, and the pressing of these values upon the hearts of men through a millennium and a half of history before political freedom could become a practicable human possibility.

This statement is not an opinion; it is an evident fact. That the preaching of the Gospel of the resurrection, with its related idealism did give to the human race at once a new and exalted confidence toward life, and an effective social idealism can only be denied by the uninformed. Both of these creative values were lifted up into supreme emphasis by the moral and spiritual upheaval of the Protestant Reformation and political freedom was the outflowing of these forces.

Let us not, however, approach our truth too rapidly. What is a free government? Lincoln described it as, "A government of the people, for the people and by the people." It would be difficult to conceive a more revealing definition and yet this sentence does not present free government in such a way as to lift into emphasis the basic forces necessary to its production. A free government presented with this point of view in mind would have to be described as one in which all laws take their rise in the dominant ideals of the citizens, and in which the enforcing authority on those laws is the persuasiveness of the same popular moral consensus.

In this latter statement we have indeed defined free government by its two most characteristic marks: for whether it be free or autocracy, the most characteristic marks of any government are the springs in which its body of law arises, and the sources of the authority by which that body of laws is enforced. In a free government, as we have said, both of these values arise in the moral consensus developed in the body of the citizenship; but in an autocratic government the will of the autocrat is the source of law, while the authority to its enforcement is ever the threat of fear.

All autocracies, whether ancient or modern, must produce in order to the enforcement of their arbitrary laws, a system of frightfulness with censorship, espionage, purges, and terror similar to those now operating in Europe. Soul freedom with free thought and a free press is not practical under such systems. Instead we must have a minister of propaganda to control thought, spies to ferret out opposing groups, and a well developed terror to cow them into silence. Only under freedom are such things unnecessary, because in free government laws take their rise in the developed moral consensus, are formulated by parliaments, and are enforced, not by terror, but by the spiritual pressure of that same consensus.

It is a mistake to suppose that parliaments make laws. They but formulate a moral consensus already independently developed. When parliaments do institute laws not supported by such a developed moral consensus they are both ineffective and may be dangerous. Let us put it down then, that before we can have free government we must have a morally developed people accustomed to exercise private self-control, for only those who are accustomed to the exercise of the self-control in private life are capable of the exercise of self-government in public life.

Now we can begin to vision the creative service rendered to America by the Christian Church, and particularly by that mighty movement within the Church known as the Protestant Reformation. These forces assembled in this West a body of men and women in whose hearts was an enthroned religious idealism. From Cape Cod to Georgia the story of American colonization is the same. Those sturdy men and women came here out of Europe in the name of high religious and ethical principles. They dared everything for intangible spiritual values; and they raised their children to a like appreciation. From their primers and readers forward their whole educational system

lifted into emphasis Christian truth and ideals. Such a body of citizens would inevitably possess a well defined moral consensus capable of being formulated into law. And such a body of citizens daily accustomed to the exercise of religious self-control in private life manifestly would have the capacity for the ordering of public affairs under forms of self-government.

But underlying this freedom there was one other vastly creative work wrought by the Christian Church, namely, the formation of an expanded attitude toward life. It takes high conviction and a high confidence in life if men are to achieve greatly; and so only inspired men are capable of producing or maintaining free government. This is the reason the effective development of democracy waited for the Christian era, and for the Christian era as a well-developed social consciousness.

The vital source of all modern history is undoubtedly the resurrection of Jesus Christ from the dead. This stupendous event not only transformed the apostolic group, but through their preaching it transformed the whole point of view of the Greco-Roman world. It replaced deadening despair and disillusion with a conquering confidence in life itself.

How long already had India lingered in the blighting influence of its religion of despair when the message of the resurrection shocked into new life the decaying Mediterranean civilization? That western world was itself already decadent because of scepticism. Greek philosophy had failed of the truth. Neither Epicurean nor Stoic had any confidence in life. The one looked upon it as a moment's frolic, the other faced it with steeled indifference. Pilate's cynical question, "What is truth?" expresses powerfully the sense of despair and vanity with which that age faced life. It was just a series of meaningless sensations; and as for truth, it was but an empty dream. Could such a point of view ever have given birth to a new world? The answer manifestly is: No.

Something had to happen to energize men, to inspire them with a new confidence concerning their own being. Somehow the horizons of life, which sense pre-occupation had narrowed to an oppressing littleness, had to be widened to the infinite. Man's violated and neglected spiritual aspirations had to be harnessed to the task of living, before a decaying and tyrannized paganism could become an expansive Christendom.

This is what the open empty sepulcher, and the apostolic witness to the Resurrection did. It struck a withered world with the rejuvenating force of spring time. It thrilled men's hearts with the glory of a great new confidence. It gave new meaning to life and new majesty to truth. You can hear it in St. Peter's shout, "Blessed be God, who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead," and you can hear its echo, though as a borrowed glory not understood even in pagan writings, as when Lucien says: "These miserable men have no doubt that they shall be immortal and live forever; therefore they condemn death, and many of them surrender to suffering."

Yes, it was the resurrection of Jesus from the dead, as made known among men by the witness of the apostles and the preaching of the Church, that divided the ages and has energized all modern history. Only men who have confidence in life are capable of such a toil across centuries as was necessary for the majestic increase of the modern sciences. And only men so inspired could be capable of that high and widely developed idealism which is essential to freedom. Cramping unbelief may toil creatively for a decade or so, but only high faith can command the centuries. It is not a question of single individuals, but of the general intellectual atmosphere in which the generations live and move; and it is here that the expansive impact of the message of the Resurrection has been so creative.

In one of the sermons preached by Jesus at Jerusalem is this striking sentence: "If ye continue in my word . . . ye shall know the truth and the truth shall make you free" (John 8:31-32); and His prophetic promise stands fulfilled in the developments of modern history. If it should be pointed out that Jesus referred to His truth rather than to His Resurrection in these words, I would reply, the total truth of Jesus is present, in epitome, in His Resurrection. The Resurrection affirms the majesty of life, the certainty of destiny, and the truth of every high aspiring that has ennobled human history. What question is there that man's reaching heart could ask which is not answered in this one stupendous event? The Resurrection approves all ideals and reproves all littleness and hatreds. It does not furnish faith with the details of a theodicy, but it does furnish it with the conclusion. The God who raised Jesus Christ from the dead must be God the Father Almighty, and if God be Father, all worthy life is safe. The Resurrection of Jesus answers all ugliness and crowns all beauty. In this one stupendous event it is as though Almighty Fatherhood had given to the race one glimpse of the sublimity of the conclusions of life's volume, while still we must peruse the doubt and uncertainty of its middle chapters.

And the Resurrection is not a mere idea, it is a fact. It stands evidently in the stream of history. It is as commanding as the hills. It is as unescapable as the sun in the sky. Through centuries man's soul had longed and his intellect had explored. He had sat in grove and hall and reasoned; but had come to no certain conclusion. All about him was mist and darkness; and then, at last, in vivid outwardness, like the other impressions of his senses, came this creative fact: Christ's sepulchre was open and empty and He who had been dead was alive again, alive forevermore. Yes, all Gospel truth is in epitome here! It starts here and works its way

back through the Cross to the whole moral idealism of Jesus. And this total value is one. The first involves the last, and the last the first. This is the force that had expansiveness enough to inspire humanity to creative endeavor. This is the truth that has inspired and guided the increase of history up from the scienceless despotisms of the old world empires to the freedom and illumination of modern times. The increase of creation itself is fulfilled through this religious value: for at last free government crowns the increase of creation from inert matter up to self-determining personality.

The influence of this Gospel of the Resurrection upon life and history is a fact so evident as scarcely to be open to question. The Gospel of the Resurrection produced modern history and free government. One may indeed deny this statement but denial will be vain; for there are still no non-Christian free nations; and the chief progress of all the sciences has been wrought out in Christian lands. It is undoubtedly true that Mohammedanism had for a time an expansive influence, and produced a scientific advance; but the force of this movement was soon spent. It had not an abiding expansiveness. The same temporary energizing of life characterized the Russian revolution; but the expansive energy of the French revolution was brief, and it is impossible to conceive that the expansive energy now manifest in Russia will endure after one revolutionary generation has felt the awful emptiness of an atheistic age and death.

Yes, it is true. History confirms the prophecy of Jesus. As men have abided in His truth they have experienced a new expansiveness of life, and that expansiveness and idealism has lifted them into freedom. Two things are necessary to a free society: individuals whose own ideals make them effective cells in the social organism, and institutions capable of organizing the expression of this idealistic life. The impact

of the Gospel produced both of these values; and while it is possible for any man to affirm, they could have been produced without the Gospel, the simple fact that they nowhere even yet obtain apart from the Gospel, would seem to be the effective answer to all such unauthoritative speculations.

The Unique Stability of America

One cannot survey this sweep of history out of which America arose without realizing what a high thing free government is. It pre-supposes, first, the possession by some group of an expansive truth capable of uplifting men and of giving them an effective idealism. Second, it pre-supposes such a devotion by this group to its truth as will at last accomplish the leavening of the whole social body both with its expansiveness and idealism. Third, it pre-supposes the production of exemplary men, richly inspired by its truth and capable of being the servants of freedom. Finally, it pre-supposes effective institutions for the organized expression of freedom. With any of these factors wanting, especially the first two, free government would be impossible.

Here is the explanation of the strength and security of freedom in the United States as contrasted with its weakness and relative failure in many other places. America was enriched by a body of citizens who came here precisely because of their martyr devotion to moral and spiritual ideals, and that devotion produced a well-established consensus of ideals adequate for free institutions. In countries where free institutions have been tried this consensus did not exist to as full a degree, and as a result freedom was not effective.

The presence or absence of this moral consensus is the determining factor in arriving at an estimate of the probable stability of any free government. Other factors are doubtless significant; but this one is more important than the sum of all the others. Consider for a moment the contrast between the serene strength of the American Republic and

the tempestuous history of the contemporary French adventure. Why did America stand so firmly while in France no less than fifteen revolutions lay between the first adventure of that people with freedom and their final achievement of permanent free government? The answer to this question is too definitely written in history to leave room for any uncertainty. It is to be found in the tragedy of St. Bartholomew's eve and the ecclesiastical tyranny and superstition which followed it. In this statement I do not refer to the Roman Church necessarily, but only to the abuses which characterized its administration in France. Take a single illustration, that of young Voltaire, trained in loose morality by the Abbe Chateaufort. And how tragically that false betrayal of a young man's life worked out: for Voltaire became the soul of the encyclopedist movement, and the Christless, self-sufficient movement was the expansive force which lay behind the French revolution. That movement was black with class hatred, and red with human blood. It had leaders and heroes, but their leadership was blemished with bitter jealousies and their heroisms with manifestations of revolting greed. Here is the contrast between the serene security of American freedom and the eighty years' long turmoil in France.

Replace her encyclopedists with Puritans and Quakers, her proud self-assertive unbelief with the humble-hearted expansiveness of the Gospel of Edwards, Whitfield and the Methodist and Baptist itinerants; her Voltaire, Robespierre, Burris and Napoleon with Washington, Hancock, the Adamses, Madison, Jefferson and Hamilton, and when you have made these replacements you will have re-written French history. It is a striking fact that the French publicist, Dr. Tokville, who came to America early in the 19th century to study its institutions, offers precisely this same explanation of their peculiar stability. He said that Christianity while not recognized in the government was,

nevertheless, the spring of its vitality. We repeat then: A free government is only possible to men who are established in a high religious and ethical idealism. A people rooted in the expansiveness and idealism of Christian truth is one thing, and a people not so rooted is another. A people thus rooted will develop a consensus of moral idealism. They will develop both institutions and a leadership capable of organizing the expression of that idealism, and therefore they will achieve freedom. But a people not so rooted will not be able to remain free even though they may adventure with freedom.

Manifestly, then it was no accident of history which occasioned the rise of free government upon the shores of North America. Free institutions here were the inevitable flowering of spiritual forces that had been moving toward this very thing for centuries. India and China had antiquity enough to evolve freedom if free government requires no other explanation than the antiquity of its civilization; but these nations did not produce freedom. No, the essential factor was lacking. India and China did not have the expansiveness and the Gospel of the Resurrection of the Cross. India and China did not have the high ethical and religious vision which hearts exalted by the truth of the Resurrection and the Cross know how to appreciate. It was because of these defects and in spite of hoary age that those nations lingered in that darkness and tyranny everywhere characteristic of paganism. The Gospel of Christ is the difference. The tremendous uplift resulting from the preaching of the Gospel of Christ is the reason freedom arose in the West. Racially, we were a confusion. In tradition we had widely different backgrounds; but in this one thing we were a unit: we were the children of men and women who had come to America in the name of the rich expansiveness and idealism of the Gospel of Christ. We were pledged to that truth. We were nurtured by it. Our Congress, even

during the dark days of the Revolution, was so impressed with its basic value that they imported twenty thousand Bibles to stay the souls of people, notwithstanding the national army was defective in nearly every item of military equipment. Both our leaders and our citizenship recognized the reality of a divine overarching providence. In hours of crisis, whether of anxiety or of triumph, the heart of the nation turned to God; and so deep-seated was this point of view and so frequent this practice that in the course of the years it crystallized into the institution of a national Thanksgiving Day.

We Do Not Idealize

Such undeniably was America, and it was because America was such that it gave to the world this freedom. Let no one bring the accusation of idealization. We freely admit every blemish of imperfection that history discloses. There was Massachusetts' superstitious persecution of witches, and intolerance of Quakers. There was the narrow severity which often characterized Puritan justice. There were oddities of dress erected into a principle, while the frightful abuse of human slavery was tolerated. There were many such inconsistencies. But no matter these things, there was a high conviction concerning the majesty of life and destiny which arose in the faith of the Resurrection, and there was a passion for the whole ethical and spiritual idealism of Christ. At times negative intellectual currents and the falsity of human passion disturbed the dominance of these values. It did this to an alarming degree during the ascendancy of French infidelity at the close of the 18th century. That period of confusion had a sufficiently serious effect upon the life of the nation to call forth Washington's earnest warning in his "Valedictory to the American People." But those currents and tendencies did not continue. They were soon corrected by a new tide of religious life. And it has always been thus in

America. Always there has been a swift reaction from negative and disintegrating positions, with a re-possession of Christian truth and ideals. It is this circumstance that has preserved the authority of law in America and so the effectiveness of free institutions.

Need For a New Reformation

These things are true. The story of American freedom is one of the noblest chapters in human history; but no ardor of appreciation even for such high things can blind one to the evident fact that all is not well with the great Republic. In the first place, we have the crime wave, and all our learned resource does not seem able to find its solution. In the second place, we undoubtedly have developed an over-centralization of wealth. We have both the absurdly rich, and the pitifully poor—a situation that has produced three consequences: ennui at the economic top of life, bitterness at its bottom, and a serious decay of values. In the third place, the whole population, both rich and poor alike, has become shockingly pre-occupied with the surface values of life, its excitements, its thrills, its purposeless rush and whirl. In the fourth place, the Church has been in confusion, while a science, falsely so called, has led us in the tragic repudiation of those expansive values of the Gospel which were and are our supreme stay. In the fifth place, we are suffering from an alarming decline of ideals, and those that we have are social rather than personal. We are applying our moral passion to group failures, and becoming conscious of morality's more basic application to individual shortcomings and sins. It is this decline of idealism in private life that is responsible for the reduced authority of law, and the chief occasion for the current increase of crime. In the sixth place, we are bewildered by the clamor of numerous groups each one of which offers us a solution for some particular detail of our problem, and no one of which is conscious of our real

need—the need for a new tide of spiritual life in America. All these groups alike are seeking, through some surface adjustment, in economics or education or law, to cure the ill that is deeper in the very soul of the nation. In the seventh place, our higher educational institutions are in a more confused state even than the Church has been. They are repeatedly at cross purposes both with themselves, with all worthy ideals, with our national institutions and foundations, and with the faith of the Christian Church.

This is our situation, and it is sufficiently threatening. What is the answer? Manifestly, it is not in some reactionary movement to replace the high freedom of the Republic with any form of autocratic government. No tyranny, whatever be its alleged economic effectiveness can possibly be regarded as a movement of advance when viewed from the standpoint of America's Christian freedom. After all, economic well-being chiefly concerns the body, while freedom is the very breath of life of the spirit. I affirm that it would be a better thing to enjoy the exultation of a free spirit under the liberty of the Republic, even in economic want, than it would be to suffer the spiritual slavery of autocratic government, no matter in what degree of economic abundance.

One is constrained to ask again the question once asked by a former generation: "Is life so sweet that one would purchase it at the price of chains and slavery?" And in what other figures than these of "chains and slavery" can one describe the tyranny of those autocracies which appoint ministers of propaganda to control thought, which censor the press, forbid faith altogether or else dictate its content, and enforce their degrading statutes by a system of espionage and terror?

One is at a loss to explain how men with souls can endure to live under such circumstances. As one reads the accounts from day to day of the sufferings incident to this new human enslavement we

feel within ourselves the impassioned cry of Patrick Henry, "Give me liberty or give me death!" Yes, before everything else America's choice must be to preserve the freedom of Christian men. Dictatorships, regardless of their economic efficiency, are a step backward in government. It would be as if the universe should replace our race of free personalities with un-free animals, and call it progress. No matter how it might simplify life to drop out the freedom of personality, an animal is below a man. And no matter how it might simplify government to substitute some autocracy for democracy, a despotism is below a free government. The drive of the universe is toward freedom. From level to level its law of being was lifted until at last free personality stood at the summit. Then the universal increase was moved from the sphere of being to that of moral, social and political relationships; but here again progress has been an increasing realization of freedom. The universe would have been but a truncated pyramid had its increase stopped short of free personality; and history, too, would have been a truncated pyramid had not free government at last crowned the progress of the years. How clear it is that neither fascism nor communism has anything to offer free America. Both are autocracies, where the will of the dictator is enforced by fear. Both enslave the masses in the name of promised economic gains. Both develop censorships, ministers of propaganda, purges, frightfulness. In neither is there freedom of speech nor of the press. And will a man exchange America for such a mess of pottage?

Forward on the Foundation of Christ

No, it cannot be. This people, which has never known a yoke, will maintain its freedom; but it must do it under that one law which is above every freedom, the law of the holiness of God. If we would be free, we must be righteous and righteousness means brotherhood. Here is Jesus' summing up the moral

ought: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

As a free government, whose deepest foundation is the expansiveness and idealism of Jesus, we dare not ignore any responsibility which concerns human well being. As spiritual beings we dare not enslave men's souls to accomplish the fattening of their bodies; but neither do we dare to ignore the problem of their physical well being because we have achieved the freedom of their spirits. We must face life's total task, guarding that which has been won, and carrying forward our endeavor to its larger crowning in the future.

Here is my personal faith and program for America. And let me say immediately that it is definitely Christian: for I have no confidence in the possibility of maintaining free government except as it is supported by the expansiveness and idealism of the Christian faith.

First of all, America must recover its historic idealism: for the foundations of all free government are in a people's moral ideals. The springs, however, of these moral ideals must be in an institution that is independent of the state. High ideals, as for example Christian ideals, are too exacting a requirement to be enforced by law. For the state to undertake the enforcement of the total Christian ideal would be intolerable tyranny. The Republic desperately needs the expansiveness of Christian truth and ideals; but that truth must be freely pressed upon men's hearts with no other support than its own sure finality. It is when a free Church maintains a spirituality and idealism firmly established in the consciousness of the citizens that the foundations of the Republic will be secure; but should the state attempt to do this itself through ministers of propaganda, education and religion, corruption would inevitably develop, and disintegration would be sure.

Whatever happens in America we must preserve our free Church and our free system of education. Free religion and free education, both completely independent of government dictation or influence, are absolutely necessary if we are to preserve that moral consensus which has been so characteristic of the Republic, and which is so essential both to the authority of its law and to its freedom.

We lay this down, then, as primary: America must be re-possessed of the whole expansiveness of the Gospel of Christ. The Resurrection, the Cross and behind these the total idealism of Jesus must be reappropriated intellectually, emotionally and vitally. Men must stand these truths beside their sciences, and they must build their lives upon them. These truths must be made their constant confidence and inspiration. It goes without saying that this program pre-supposes a new loyalty of Christian men and women to the preaching of the Word and to worship. These expressions of religion must be put again at the center of Church life in place of reforming and religious education programs. Not that the Sunday School or the Church's leadership in reform are to be omitted, but that they are to be made secondary to its emphasis through worship upon the inexhaustible wealth of the total fact of Christ. It is here that men find that enlargement and confidence toward life which alone is adequate to inspire them and to found their ideals.

Second, we must replace the extravagances of the current shallow insistence on absolute social ideals with the practical idealism of our fathers. The absolute ideal is but seldom possible in this imperfect world. There are many ramifications of this important truth; we mention one or two only, as illustrations.

Absolute pacifism with complete disarmament is not a true ideal at the present stage of development of this world in which strong nations are still willing

to exploit and oppress the weak. Practical pacifism, armed for self-defense, but steadily devoted to the elimination of war even by self-sacrifice is the Christian line of progress. Whatever may be any man's criticism of England's past history, the spectacle of a great empire offering to another power a section of its own colonial territory to dissuade that power from a war of conquest cannot but be thrilling. A people strong to defend their freedom against armed assault either from within or without, and yet ever seeking in long patience and even in self sacrifice to preserve peace is the practical ideal for today.

Similarly, economic equality is not a present practical possibility. Inequality of moral level, of personal application and also of natural endowment makes complete equality in rewards ineffective. Take the Christian ministry itself where the difference between workmen will be much less than in the world as a whole, and yet even in this limited field economic equality is impractical. I am thinking now of a man who took a failing church and by making sixteen hundred calls along with other manifold activities re-created it. What would there be either of justice, economic wisdom, or even of wise brotherhood in giving such a workman an equal reward with that of some brother who during the same year loitered about his work, making only one hundred and eighty-five calls, with the result that his church declined and he was compelled to move at the end of the year? It is a fact that there are these differences even within the ranks of the Christian ministry where the more extreme inequalities of life are largely excluded by a common level of education and of idealism. Manifestly, then, in such a world complete economic equality, far from being the ideal, could hardly fail in the long run from being a disintegrating force prejudicial both to the general economic good and even to moral progress.

I contend that there are many such

moral situations where we must distinguish between the present practical ideal and the ultimate absolute ideal, and that any failure to make this distinction must be dangerous both to all ideals and to all progress.

Third, notwithstanding our recognition of the necessity for differences in reward in a world where there is such moral and personal inequality, nevertheless we hold the present extremes of poverty and wealth to be a serious social problem that a Christian society must abolish. Undoubtedly the great business executives of America are creative toilers to a superlative degree. As a people we should abhor all demagoguery which ignores this fact, or which seeks to array class against class. There is only one class in America—free men—and the solution of every national problem is the interest of the entire body of citizenship. I am far from sympathetic with much that the President is doing; in particular I am opposed to anything approaching dictatorial influence; but I cannot avoid the conviction that something moving in the general direction of his policy of a graded income and inheritance tax with a view to promoting slowly the de-centralization of American wealth is a wise policy, which should be gratefully acknowledged by all the people, the rich as well as the poor. When wealth is sufficiently over-centralized it inevitably causes a decay of property values, and does no one any good. De-centralization is useful to the whole body politic. It should not be initiated with demagogic catch phrases such as "soak the rich" nor should it be done so swiftly as to reduce the superior man's intellect in creative toil. It should spring out of a brotherly appreciation by all classes of the general well being, and should assume the interest of all classes in the security and economic well being of every single citizen.

Fourth, the elimination of unemployment must be accepted permanently as a government responsibility. In the

present complex state of social organization there are many individuals who do not have the resource to achieve the solution of their own economic problems on the basis of the rugged individualism of earlier and less complicated periods. The protection of such individuals against the fear and suffering of unemployment is manifestly as much the responsibility of government as the protection of life and property. After all life, property, and the opportunity for effective economic relationships are one idea, and cannot be separated. How free government will face this responsibility may yet be a question; but its obligation to face it must have been borne in upon every intellect which witnessed the slow, and long continued decline of employment during the recent depression.

Fifth, America greatly needs a re-birth of reverence and of serious mindedness. We have no king, we have dethroned womanhood, and are widely unconscious of God. There are millions in America in whose lives reverence is but an infrequent experience. This situation must be corrected, and a new seriousness must be cultivated. It is a poor prophecy for the future of any nation when its largest incomes and most celebrated people are to be found chiefly among those who minister to its play life. When an educator's death receives scant notice, while the front pages of the press are covered with an account of the burial of a pugilist or a crooner, it bodes ill for the future. We have been overdoing both sense exploration and sense exploitation. We need to put religion and philosophy again beside science in the technique of our approach to truth; and we need to displace much of our current pursuit of thrills and excitement with the deeper and richer joys of nobler fellowships and larger truth.

This, we are confident, is the way out for America, and many forces are pressing us in this direction. The failure of our own learned resource is

pointing our hearts back toward God. The recent discovery by science that this universe is a manifold value and not the little compact naturalistic thing it was so recently alleged to be, has cleared the ground for the Christian witness to the Resurrection and its related sublimities. History and archaeology are steadily vindicating faith, while the increased enormity of war and the constantly increasing pressure of mechanistic invention are commanding us almost with the force of compulsion to attempt an advance into larger brotherhood. It is again God's fullness of time. A great new, spiritual, social, and economic movement comparable to the Reformation is in the birthing. That, too, was a manifold movement, even as this promises to be. But that movement was great and fruitful only where it was religiously energized. The supreme call of the moment is for Christian men to re-possess themselves of the whole rich expansiveness of Christ; to value this truth above its sciences, and yet to stand it beside those sciences; and with a faith that knows no faltering and a devotion that counts no costs, to press forward to the realization of the utmost summits of freedom and righteousness now attainable in the increase upon earth of the Kingdom of heaven.—*H.P.S.*

The Movement from Modernism

A writer in the *British Weekly* declares that those now in middle life have seen both the culmination and decline of self-conscious modernism in Christian circles. The same phenomenon is being observed on this side of the Atlantic. The aridity and sterility of liberalism are forcing many men to a deeper and truer comprehension of the supernatural in religion and life. There is a great swing of the pendulum toward the evangelical conception of the Gospel.

Our attitude toward life, our scale of values, our conduct, our human relationships, our very civilization depend ultimately on our thoughts of God.—*Frederick Lynch.*

The Sinlessness of Jesus

MEN have doubted the sinlessness of Jesus. They have condemned Him for what He said to His mother at Cana, not knowing that "woman" was equivalent to lady and was polite. They have also found fault with Him for cursing the fig tree; but they have always failed to observe that any recognition of the withering of the tree is of necessity a recognition of His divinity, because no mere man could cause a tree to wither away at once by simply telling it never to bear fruit for any man to eat.

When He said, "Which of you convinceth (convicteth) me of sin?" no one had a word to say. They all knew His life to be so blameless that there was nothing to be said. No word of condemnation was possible. Men have wondered, in consequence, how He could have been tempted in all points like as we are and yet be without sin. Philosophy tries in vain to explain it; but the Bible itself may contain an explanation if we only have the wisdom to understand its teaching. Curiously enough, Paul, who has been denied any knowledge of the virgin birth, furnishes one of the most important links in the solution of the problem.

Matthew's testimony regarding the virgin birth is clear and unequivocal in all its details. So is Luke's. Mark does not even mention Joseph, and he calls Jesus "the son of our Mary"; for the definite article in the original Greek must mean that, unless it means "that Mary" with a connotation of contempt, a contingency that is hardly possible. John, although the fact is not generally known, had a clearcut and emphatic endorsement of the virgin birth as he wrote his Gospel; for verse 13 in his first chapter has suffered a change, as three of the church fathers testify.

Tertullian, Irenæus, and Justin Martyr all maintain that the relative pronoun in that verse should be in the sin-

gular, not in the plural, and no question of the correctness of their testimony can be left when the facts are all known. The Greek itself is enough to show that much. As it now reads, there are ten words between the relative and its antecedent, which is entirely contrary to Greek usage. The two are always kept near each other, so near, in fact, that the relative occasionally has the same case as its antecedent, although that is unquestionably bad grammar, as a rule.

The word for blood is in the plural, not in the singular number; the verb means "begotten," not "born"; and the last noun means "a man" or "a husband," not a human being. It cannot mean the latter thing, but must mean a male as distinguished from a female. It is the proper word for husband and is so rendered elsewhere. The vulgate correctly translates it by *vir*, a word from which English gets *virile*.

Correctly translated, the verse makes no sense as it now reads, and the commentators have had no end of trouble with it. In effect, it becomes: believers who were begotten, not of bloods (two human parents), nor of the will of the flesh (carnal desire), nor of the will of a husband, but of God. How can that apply to Christians? Now alter the reading to the singular and see what the meaning is: those who believe on the name of Him (*autou*), who was begotten, not of bloods (two human parents), nor of the will of the flesh (carnal desire), nor of the will of a husband, but of God. The statement now fits the virgin birth perfectly, and it presents the facts unequivocally in all essential details.

Verse 14, which begins with *kai*, now connects with verse 13, meaning, And the Word was *thus* made flesh and dwelt among us. The Greek does not and would not, because of a difference of idiom, contain the word *thus*; but the meaning is there for all that, and the

two verses make continuous and satisfactory sense.

The chances are that the original reading was *autou hou*, of Him (of) whom (for who), and that some scribe, thinking that the *hou* must be wrong and that it was probably a mistake for *moi*, the form that looked the most like it, changed the word to *hoi*, which is the nominative plural. When he reached the verb, which is the last word in the sentence, all he had to do was to add *san*, and the present reading was obtained. The scribe did not pay much attention to the sense. He was copying what was before him. In our day proof-readers sometimes do similar things.

The change was evidently made very early; for the three church fathers bear testimony to a quarrel that went on for all of two centuries, until the false reading was finally incorporated in our two oldest manuscripts and thus foisted upon the Christian world. The correct form was *hos*, a relative in the nominative singular referring to Jesus. The relative and its antecedent thus stood side by side, and that construction is always a proper Greek arrangement.

The testimony of St. Paul, referred to above, occurs at the beginning of Romans. Owing to a difference of idioms and of terms, it cannot be translated, but its meaning can be told. It is this: so far as His flesh was concerned, Jesus was of the seed of David; but so far as His spirit was concerned, a spirit whose chief characteristic was holiness, He was marked out by bounds as *the* Son of God in power, because of a resurrection of (from) corpses. The last phrase is not clear. It may mean because He raised the dead or because He arose from the dead, and it may include both meanings.

Just what did St. Paul mean by what he said of the spirit of Jesus? To answer that question, it is necessary to start at the very bottom and then proceed from the known to the unknown. We will therefore start with crystals. They represent growth of a sort in the

mineral kingdom, but it is growth without life. Growth with life gives us cell growth, and its simplest form is found in plants. Cell growth in animals is accompanied with something more. It is life plus sensation, and that sensation must connote a new entity. The Bible calls it soul.

Animals have it as well as men. They experience heat and cold, wet and dry, pain and pleasure, and all the other sensations that men experience, if we include the higher animals. These latter creatures remember things. They dream in their sleep, as any one knows who ever owned a dog. They fear some things. And some of them, like dogs and elephants, sometimes exhibit traits that are almost human. "Dogs are the only animals that can talk with their eyes." So some one has said, and a Boston terrier proved it to my satisfaction. Barking did not affect me. Beseeching eyes did. That ended the barking, and after that the eyes were two interrogation marks.

These simple facts may explain why the Bible makes no distinction between human souls and animal souls. It uses *nephesh* 452 times to mean soul, but animals are included as well as men in the enumeration. The word refers to the life principle, and it is rendered life 79 times. In 5 passages it is translated "dead," meaning a departed soul, which has caused excessive grief or led to pollution of some sort. The Greek term, little more than a translation of the Hebrew one and the word that is most like the Hebrew in content, is *psyche*. It is rendered life 41 times and soul 57 times. Twice in Revelation it has its old Homeric sense, a shade or ghost.

Over against these facts must be placed another which is highly significant. The Hebrew word *ruach*, which properly means wind or breath, is translated wind 91 times and breath 28 times; but it is used to mean a new human element which no animal possesses 232 times. That element is spirit, and the word is so translated. The New

Testament word is *pneuma*. It is rendered wind once; but its meaning is spirit 275 times, besides all the passages in which it refers to the Holy Spirit (Ghost). Counting those in which Holy is omitted, we get 88 more cases.

Some confusion exists in most uses of the words soul and spirit; but no such confusion is found in the Bible. The two things are kept perfectly distinct. In the one case where there seems to be confusion, there is none. That case has reference to the death of Jesus on the cross. When it is stated that He gave up the ghost, the word used is *pneuma*, and it is used advisedly, although *psyché* would naturally be expected, since *nephesh* is so used in the Old Testament. The revisions have corrected the translation to spirit, which is as it should be; for the divine spirit could not experience death and therefore withdrew, leaving only the human elements to suffer the agony of being forsaken. Matthew (27:50) and John (19:30) have this form of statement. Mark (15:37) and Luke (23:46) have (Greek), He expired. The meaning is clearly that the divine element left Jesus, and then with a loud cry, after calling, "*Eli, Eli, lama sabachthani?*" He died. Luke adds that He said, after uttering a loud cry, "Father, into Thy hands I commend my spirit (*pneuma*)."

In Revelation 13:15, the revisions rightly change "life" to "breath," which was given to the image of the beast, thus using the word (*pneuma*) in its original sense. The meaning is that the image was made to appear to be alive, and the word breath is more appropriate.

The *pneuma* in men is the element that distinguishes them absolutely from the animals. It is the element that enables them to think abstractly with words, instead of concretely with images or pictures of things. No animal can do that, and no animal can tell the difference between right and wrong. Men can so distinguish things and then decide how to act. They can will to act

against their inclination, a thing impossible for animals. All these things are functions of the spirit; for the spirit is the only moral element in men, and the will is what makes men morally responsible. The will, therefore, belongs wholly to the spirit. It is not a function of the soul. If it were, animals would have it. The human mind is complex, not simple, and it combines soul and spirit into a unit.

The next step is of the utmost consequence. The life principle, the soul must be in any child before it is born, for, otherwise, it would be born dead. It follows that Mary gave Jesus His body and His soul, because that was the only possible way for Him to be born a living child. That much of Him was human; but His spirit was not human; it was divine. His spirit, whose chief characteristic was holiness, was a part of God Himself, God manifest in the flesh. His human soul could feel all the impulses of which we are capable; but His divine spirit was able to tell on the instant, as none of us can do, what was right and what was not, and His divine will could then forbid any wrong act. In that way He could be tempted like as we are and yet remain without sin. His spirit was supreme.

One more item should be mentioned. Jewish girls, in Jesus' day, were married very young. They began to bear children in their early teens. In Europe they still marry young. In fact, a friend of mine was told by his father, when he was but thirteen years old, that his wife had been selected for him, the blacksmith's daughter. When the boy demurred, and said: "But, father, suppose I would rather have some one else?" it brought instant condemnation. The boy was then given a sum of money and told to run away and go to America. He did and became a Christian.

Joseph is supposed to have been much older than Mary, and she was probably only a child when she was betrothed to him. The wedding would naturally be postponed until she reached the age of

puberty, and the chances are that Jesus was conceived as soon as that happened. Mary, therefore, could not have been over fourteen years old when Jesus was born, and she may have been but thirteen. With such a young mother, Jesus would have practically no fixed traits to inherit or copy, and that also would be to his advantage in his battles with temptation.

Jewish girls still pass from girlhood to maidenhood with amazing rapidity and abruptness, and Mary was probably no exception to the rule. Moreover, her marriage to Joseph did not take place until after the birth of Jesus. Matthew settles that point conclusively, a fact which sustains the conclusion that she was very young at the time Jesus was born.

Furthermore, it is extremely likely that Elizabeth was not over thirty when John the Baptist was born. "Well stricken in years" over-translates the Greek, "advanced in her days," and gives the impression that she was near fifty. She was merely well along to have a child, as they saw things then. That would mean about thirty as compared with thirteen or fourteen, a common age for the first child to be born. Among us, forty is so regarded; but eighteen is considered very young for a first child, and twenty is not far different. We read too many modern ideas into our Bible and err in doing so. Elizabeth was not bold in reality.

Finally, it must never be forgotten that God is a spirit (*pneuma*) and that all who worship Him must worship Him in spirit (*pneuma* again) and in truth. It is not with the soul that we worship God but with the spirit. If it were with the soul, animals could worship also. The soul takes cognizance of all our sensations and of all the stimuli of the external world as well, while the spirit takes cognizance of the things of the inner life by considering issues, weighing evidence, judging the nature of facts, deciding questions of expediency, and willing to act or not to act.

Every moral quality is a quality of the spirit. If it were in any way a quality of the soul, animals could share in the experience. They could be moral. As it is, they are unmoral. Men are morally responsible. No animal is or can be. That gives point to St. Paul's remark (he probably wrote Hebrews), "Dividing asunder of soul (*psyche*) and spirit (*pneuma*)"; for the Word of God suppresses the evil tendencies of the soul and exalts the good ones of the spirit. "To be spiritually minded is life and peace," exactly as St. Paul says. Jesus was completely so. Jesus was sinless.—*Herbert W. Magoun, Ph.D.*

The Theory of Evolution

I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truths in terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science.—*Lord Kelvin.*

The only statement, consistent with her dignity, that science can make, is to say that she knows nothing about the origin of man.—*Prof. Reinke.*

In the present state of our knowledge, all that science can truthfully say is that it knows not when, where, nor how, man originated.—*D. Dewar, B.A., F.Z.S.*

The doctrine of evolution is directly antagonistic to that of Creation. Evolution, if consistently accepted, makes it impossible to believe the Bible.—*Huxley.*

There are two or three millions of species on earth—sufficient field, one might think, for observation. But it must be said today that in spite of all the effort of trained observers, not one change of a species into another is on record.—*Charles Darwin, Life and Letters, vol.3, p.25.*

We have not yet discovered the missing link to prove, by objective evidence, the genealogy of the *genus homo*, from the common stock with the existing ape family.—*Prof. Henslow, Present-day Rationalism, p.209, from Charles Darwin, Life and Letters, Vol.3, p.25.*

A Strongly Evangelical Convention

WE refer to the World Sunday School Convention held at Oslo, Norway, July 6-12, 1936. It was a great convention, and was attended by representatives from more than fifty nations. A strong writer characterizes the meeting in some doctrinal aspects. We clip part of his article from the *Lutheran Herald* for August 11th:

There is one deep and abiding impression which will linger from the sessions we had the chance to attend. That was the world-wide cry of desperation and need, and the world prayer for a Christ, who is the "hope of the world," not only as the convention motto read; but for a Christ who is the Saviour of the world, sent by God as a propitiation of a world's sin. Strangely, this was the cry and this was the message of this convention. Stirring tales were told of privation and suffering and persecution and martyrdom. Heart-throbbing messages were brought as to what Christ is doing in the far countries of the earth. Everywhere a new test has come, answered in persecution and martyrdom, that only Christ, the Christ of God and the Christ of the Bible, can meet, and those who are Christ's. We do not know whether those who planned this convention expected to have it so. But we do know that almost all speakers and all who witnessed here, made it so.

Modernism was not much in evidence. The tone of the convention was strongly evangelical. Only once or twice did we hear even a reference to the social gospel or to the tenets of modernism. The philosophical speculations of evolutionism were never referred to. In each case distinct reference was made to both the creative and the redeeming power of God as explaining the origin, the need, and the salvation of man. The change here from such a convention as that held recently by the Student Volunteers, where the students, some of them, tried in vain to fight for the retention of their

belief in the divinity of Christ and His resurrection, was so startling that we felt at times we must have come into a new universe.

There are certain lessons which stand out quite clearly from this conference, which have also recently been emphasized in the epochal book by Dr. Köberle of Basle, *The Quest for Holiness*. The cycle has been completed and the return is now in wide circles to the positive teachings of the Christianity of the Bible. Evolutionism is an exploded theory. Higher criticism with its gospel of Modernism has failed, as even Harry Emerson Fosdick has admitted. The new philosophy and psychology of liberalism are proven to be nothing but a fantastic mirage of godlessness. And the social gospel, with all that it stands for, admittedly has tried the Christianization process from the wrong end—from the top with its mass approach instead of from the bottom with the individual to be reached and changed, as Kierkegaard has so strongly emphasized. And if this conference has been able to accomplish the placing of this new emphasis, then it is worth while indeed.—L. S. K.

Keep the Lens Clean

The human soul is a mirror on which the light of God shines, and only the pure mirror reflects the perfect image. Skillful artisans make the great object glasses with which the mysteries of the stars are disclosed. The slightest flaw or speck blurs the image, but with the perfect glass, stars unseen by any eye throughout the history of the world, are in our days to be discovered.

It is a parable of the soul. Each film on the glass of character obscures the heavenly vision, but to the pure life truth undiscernible by others breaks upon the reverent gaze, and the blessed vision is revealed to the pure in heart.—*The Challenge*.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Are the Evolutionists Dogmatic?

Yes, some of them are—decidedly so. We have just picked for re-reading Henry Fairfield Osborn's little book, *The Earth Speaks to Bryan*. He certainly treated Mr. Bryan very harshly. This is what Dr. Osborn says on pages 3 and 4 of the said book:

I am a great believer in educational liberty, but I do not believe that any teacher, high or low, should pass off his personal opinions on the tender minds of students; he is at liberty only to teach truths which are well and soundly established. In this case the evolution of higher and lower forms of life is as well and as soundly established as the eternal hills. It has long since ceased to be a theory; it is a law of Nature as universal in living things as is the law of gravitation in material things and in the motions of the heavenly spheres.

If that is not dogmatism, what is dogmatism? Think of such an *ex cathedra* pronouncement in view of all the facts that have been brought forward against evolution in the last twenty years!

A New Denomination

A number of ministers and elders have withdrawn from the Presbyterian Church in the U. S. A., and have organized a new denomination, which is to be known as "The Presbyterian Church of America." Dr. J. Gresham Machen has been elected president of the new organization. The fundamental reason for this sad division, as we see it, is the dominant liberalism in the old Church. The General Assembly at its last meeting, instead of making any effort to clean house doctrinally, simply upheld the Presbyteries which had disciplined and deposed a number of men who refused to withdraw from the Independent Board for Foreign Missions. There is further complication from the fact that some of the Presbyteries of the old Church refuse to let the seceders withdraw peaceably, but pursue them and depose them from the ministry. It

is a pitiful situation. The General Assembly sits loose on doctrine, making no move to discipline the signers of the Auburn Affirmation; but it sits very tight on its humanly devised ecclesiastical rules and polity. The sad thing is that the very men who are most loyal to Christ and the Bible and the Presbyterian confessional system are the men who are the victims of this persecution.

The Fight Still On in the Old Church

A number of Churchmen have decided to remain in the Presbyterian Church of the U. S. A., and fight Modernism within the fold. They have formed an organization for that purpose. A leader in this movement is Dr. Clarence E. Macartney, who has been elected president of the organization. It will be interesting to see how these men will go about trying to eliminate Modernism from the old Church. Will they call the Auburn Affirmants on the carpet? Will they make a serious effort to get hold of the administrative machinery of the Church? What are the prospects for success in pursuing their plan? We fear they will have a stupendous task on their hands. It certainly means warfare in the old Church.

An Error Corrected

Going back to the General Assembly's handling of the Auburn Affirmation in 1923 (see our July issue, page 208), we reported Dr. Maitland Alexander's statement that Dr. Mark A. Matthews made a motion to table the report of the committee on the said document. In *The Presbyterian* for May 21, 1936, Dr. Matthews denies that he made such a motion. He writes: "I never made such a motion concerning the Auburn Affirmation at any time, and such a statement is born of evaporating fiction or prejudice." We would prefer to say that it was simply a mistake, and was

honestly made by Dr. Alexander. We use space to make this correction only in the interest of fairness to all parties concerned.

Vacant Pastorates

The General Assembly Minutes of the Presbyterian Church in the U. S. A. for 1935 record more than 1,100 vacant pulpits—that is to say, about every eighth church is without a pastor. Some of these vacant churches are National Missions projects wherein some pastors serve more than one church and some are in presbyteries on the foreign field. Still an alarming number of these vacancies are good, substantial churches within the United States.

Repeal a Failure

The United States Brewers' Association has discovered that in the last year towns voting dry increased 149 per cent and counties 94 per cent. Of the forty-eight states, 31 have local option provisions, 13 have none, two have none for beer, but do for hard liquors, and two have prohibition. Brewers were advised that dry sentiment was making considerable headway. And why not? Women fill the cocktail bars, children frequent taverns, accidents due to drunkenness either in motorist or pedestrian grow to appalling proportions, wives are appealing to saloon keepers not to give credit to their husbands on future pay checks. The liquor business is about as near a visible incarnation of Satan as there is and its finished product a good representation of hell.—*Sel.*

The Southern Methodist Church

The Methodist Church, South, has 6,594 effective ministers, and 6,536 pastorates, with 58 ministers engaged as college professors and presidents, editors and superintendents of orphanages, etc. Not a pulpit is vacant, and not an effective preacher is idle. In 1935 this Church received into her membership 103,919 persons on profession of faith. Verily the more evangelical a Church is the greater will be its progress.

Available Ministers

The Minutes of the Presbyterian denomination also indicate that they have approximately 1,000 more clergymen than churches. While many of these may occupy Board and secretarial positions, and some be honorably retired, still there are the 1,100 or more churches without pastors, all of which indicates that the clergy are on the march; that many churches struggle along without a pastor for months and many pastors suffer for lack of a pastorate. These conditions exist in large and small churches. Frequently, good, large churches are pastorless as well as lesser churches.

Christian Zeal

Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?" "Yes." "Can you go tomorrow?" "If the cobbler has finished my shoes I can go tomorrow." That was a quick, willing-hearted response. Wesley said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and Him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts."—*Sel.*

The Contrast

We know too much of the things which do not count, and too little of the things which do. This can be seen from the following description of the inner life of the Christian of the first century: "Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 St. Peter 1:8.) What does the natural man of our day, however well equipped he may be so far as learning and scholarship are concerned, know about such an experience as this? It would take a miracle to enable him to enter into it.—*Dr. F. W. Neve.*

What is wrong in principle cannot be right in practice.—*Clarence True Wilson, D.D.*

THE SANCTUARY

Spiritual Control of World Forces

WILLIAM M. YOUNG, PH.D., D.Sc., D.D.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world. Amen."—Matt. 28: 18-20.

GOD has given two great commissions to the sons of men. At the beginning of the human race, He said: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) That was a commission to control the physical forces of the world. But man was slow to enter into his great inheritance; he allowed sin to trammel him and hinder his progress. Sin blights the human mind by injuring the bodily functions and debilitating the brain.

It was a long time before man got hold of the throttle of steam power and began to operate locomotives and steamships. It was a longer time before he began to harness the Niagara and to twist the forked lightning in his dynamos, and to bottle up the electric currents of the clouds in storage batteries. But according as men are coming to recognize their God-given powers they are reaching out and getting control of the forces of the physical world, and making the earth, the sea, and the air their highways to the ends of the earth.

The power of transference of thought seems almost unlimited; we can talk to people in Australia, and the Australians can talk to us. This great principle and fact can be used, and ought to be used, in a larger way to carry the Gospel to all the peoples of earth. We may yet

have missionaries talking to the millions of Chinese in their native tongue; missionaries in America talking to millions in India in their native languages. The tongues of flame and linguistic powers of Pentecost afford a foretaste and prophecy of the use which shall yet be made of the transference of speech and thought in the preaching of the Gospel.

"All Power Is Given Unto Me"

The power of Christ is physical as well as spiritual. The Gospel has opened to the human race the gateway of power. It is only as the Gospel has lifted men out of the vices of paganism, rescuing men from the spell of their lusts and superstitions, that they have been able to get larger control of world forces, and to receive the light of a higher life.

The great spiritual powers of this Dispensation of the Holy Ghost have lifted people and put them into a position where they can control the physical forces of the world. The Christian religion has set on foot educational agencies which have enabled men to ferret out the secrets of nature, so that we are coming more and more to control the winds, and waters, and electric currents, and chemical forces of the world for natural uses. Man has become a monarch holding control over world forces.

All Kinds of Power Now Available

All kinds of power are now available to the children of God. The mechanical forces of the earth are more in use than ever before. In the eight power-houses of Niagara Falls there is being produced 843,500 horse-power; at Keokuk, the Mississippi is producing 150,000 horse-power. England is going into a vast en-

terprise to harness the tides of the ocean, by putting a hugh barrage across the Severn estuary which is to develop a minimum of half a million horsepower; this will save four million tons of coal a year.

The great need of the Church is spiritual power, and this is made available in Christ Jesus. Since He ascended up on high, we can tap the source of all power at its font. The forces needed for the renewing of the world are spiritual and come to us through Jesus Christ. "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). The Lion of the tribe of Judah has loosed the seven seals of the book of the secrets of God in nature and in grace, and all power both mechanical and spiritual is now available for His children.

Power Once Available to Few

The powers of the wind, and of water, and of electricity, were always in the world, but men lacked the knowledge and ability to apply them. The powers of God the Father, the Son, and the Holy Spirit, were always in the world, but only few obtained and used them. As Franklin sent up his kite and caught currents of power from the skies, so a few persons caught spiritual power and used it. Enoch found spiritual power to walk with God during three hundred years in the midst of a sinful world. Moses caught the glow of the light and power of God at the burning bush, and cut a wide swath through Egypt, the Red Sea, and the Wilderness. Joshua received power enough to divide the Jordan and to knock down the walls of Jericho as effectually as the German guns knocked down the walls of Antwerp. Samson received power from the Holy Spirit in such manner that he could throttle a young lion with his naked hands, and carry away the gates of a city on his back. Elijah could stop the rain bottles of the heavens, and Daniel could stop the mouths of lions. The three Hebrew immortals could quench the vio-

lence of fire; but God was reserving better things for us.

Powers of Pentecost Now Available

The power that was available to a few of the prophets and priests of old time, is now available to hod-carriers and house-maids. Foretelling the glory of this Dispensation of the Holy Ghost, God said by Joel: "And also upon the servants and upon the handmaids in those days I will pour out my Spirit" (Joel 2:29). When Jesus died on Calvary, God tore the veil of the Temple in two and opened up a new and living way into the Holy of Holies in both earth and heaven, and the sacred privilege that was once open to the high priest only is now open to all who have become kings and priests unto God through the shed blood of Christ. By the new birth and the enduement of the Holy Spirit we are now constituted sons of God with power, and commissioned to control the spiritual forces of the world. Jesus breathed on His disciples and said unto them: "Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:22,23).

The Telepotence of Faith

Let us consider this bestowment of power by the resurrected Christ in the light of modern science; consider it in the light of the telepotence of faith. Telepotence is a word so new that you may not find it in your dictionary; it is a hybrid word coming from the Greek root *tele*, meaning at a distance, or far off, and the Latin word *potens*, powerful. Man is beginning to exercise physical control at a distance through the directed energies of the intangible essences of the universe. This is a great extension of the dominion of life.

The power of physical control at a distance by means of electricity or other natural forces marks the highest present attainment of man in the physical world. With the telescope we can see objects which are immeasurably distant in space, but over which we have no con-

rol. By means of wires and telegraph instruments we can write our messages at a great distance, and exercise control over ponderable matter. Wireless telegraphy and radio involve control over ponderable matter with nothing intervening that is available for moving matter except electricity or some other powers of nature. We instantly communicate our thoughts across millions of miles of intervening space.

Ponderable Objects Moved by Telepotence

By telepotence, or the transference of power, experimental boats have been guided in various manœuvres, thus affording a distinct instance of distant control of ponderable matter. All this illustrates the fact that humanity has become telepotent in such a manner as to suggest the startling thought that an extension of this power might place even worlds under the power of human control.

Professor Colin G. Fink of Columbia University made experiments showing the possibility of converting sunlight into electric power to be used by man to supply his needs and purposes. The science of faith goes far beyond all these natural powers, and brings down from heaven power and puts it into the hands of men for the salvation and uplift of the world.

The Telepotence of Faith

Professor John Alfred Faulkner quotes this from a missionary's memorandum: "One day in Portuguese West Africa in 1914, I was standing by the river and remembering those near and dear to me back home (some of whom had not yet received Christ). It became an agony to me. 'Lord Jesus, does distance make any difference in the measuring of Thy promise?' I took off my helmet and looked across the Atlantic and said to the mountain which blocked the minds of my loved ones from Christ, 'Be thou removed and cast into the depths of the sea,' and prayed in the name of Jesus that He would send His convincing word in power into the

hearts of my beloved brothers and sisters.

"A few weeks later I got a wonderful letter from my eldest brother, a keen business man, who had graduated from Christianity into Christian Science and then into agnosticism, telling me that he and his wife and children had been brought to Jesus. Today he is an earnest Christian man influencing men for good.

"A few weeks later I received letters from two other brothers telling how they and their wives and children had knelt together at the altar and given themselves to Christ. Then I received news that my next younger brother had begun preaching the Gospel, and found him a strong, earnest, spiritual preacher, winning souls. My sister and her youngest son had also given their hearts to the Master."

Now, if one man could exercise such telepotence of faith across the Atlantic Ocean, what could be done if the whole Church were to join in a mighty act of faith and prayer to remove the mountains of drink, and lust, and war, and bring the kingdom of God in among us! The prophet tells us that "Ethiopia shall soon stretch forth her hands to God" (Psa.68:31). What if a whole nation were to stretch forth its hands to God in one mighty act of prayer and faith! With such bestowment of power and equipped with unmeasurable telepotence of prayer and faith, Jesus Christ says to us: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Go Ye Therefore"

This commission is authoritative. Every soldier of the legions of the Allies in the Great War was subject to the command of Generalissimo Foch. Every soldier in the legions of the kingdom of God is subject to the command of our great Generalissimo, Jesus Christ. He controls the powers of life, and death, and heaven and hell, through all eternity. He has a right to issue His commands when and to whom He pleases.

"Go ye therefore," every member of the church militant; go and disciple every relative, every neighbor, every citizen, every foreigner, every pagan. Such is our responsibility.

"Therefore," therefore, therefore, because Jesus stands ready to panoply you with arms for spiritual conquest; ready to inspire you for the golden task. "Therefore,"—was ever adverb freighted with mightier meaning! "Go ye therefore," because Jesus Christ is with you supplying all the power in heaven and earth and sea. Therefore, rally the forces of the Kingdom; bring up the rear guards; hasten on the reserves; bring every man, and woman, and child that names the name of Christ into action.

We must immediately attend to this matter, and conquer the world for Christ. Our soldiers must go over the top for God and humanity. Our prayers of faith must release for us the spiritual powers of the universe, that God may have the kingdom, and the power and the glory. Instead of spending billions of money to destroy the world through war, we must furnish the sinews of war to win the world for Christ. We must not be content with putting honey into the nail-pierced hands of Christ, we must put money there.

Tell me that you have no interest in the salvation of others, and I will tell you that you have neither part nor lot with Jesus Christ. Tell me that you have no missionary blood in your veins, and I will tell you that you are not actuated by the Spirit of Christ.

"Teach All Nations"

But why teach all nations? Because of the infinite pathos of their ignorance and sorrow. John Inglesant has said:

"Nothing but infinite pity is sufficient for the infinite pathos of human life." Look at it! Look out upon the world! The pathos of the world's woes is deep-voiced in its appeal to the Christian Church. The great Father in heaven hears a sore and bitter cry going up from the earth. During the Great War

it went up from battle-torn trenches from desolate homes, from lips of widows and gray-haired mothers, and fatherless, starving children. And our war to end war did not end it. War is still crushing out human lives with battle tanks, scattering poisoned gas from the heavens above, and with machine-gun putting holes through fleeing multitudes.

Teach Them the Gospel

Teach all nations the Gospel of the grace of God. Teach them that the remedy for the world's woes is found in Jesus Christ. His love will assuage their pains; it will console them in trouble; it will bring gladness to hearts filled with woe and bitterness; it will unveil visions of glory before eyes that have been dimmed with tears. It will give health for sickness, and society for solitude. It will teach men how to be born into the kingdom of God. It will teach them that in some way the Son of God stood in the place of the sons of men in punishment: "Who his own self bore our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes we were healed" (1 Peter 2:24). Teach them that because Christ suffered for us we may be delivered from eternal suffering. Teach them that by the blood of the cross they may be reconciled to God and come into loving relationship with the heavenly Father, and live a victorious life, "and be led forth with peace the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

Buffalo, New York.

The Christian Partner

Proverbs 6:22

1. *Guide*—"when thou goest, it shall lead thee" (Ps. 23:2; Ps. 32:8; John 16:13).

2. *Guard*—"when thou sleepest, shall keep thee" (Ps. 91:11; 1 Pet. 1:5).

3. *Guest*—"when thou awakest, shall talk with thee" (Matt. 28:20; 1 John 1:3).

—M. E. Hawkins

The Paschal Lamb

WILLIAM MEGGINSON, D.D.

I am the good shepherd . . . and I lay down my life for the sheep.—John 10:14, 15.

I lay down my life, that I might take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—John 10:17, 18.

I AM fully aware that this text is taken from John, which some are wont to declare unauthentic. It declares that Jesus was not the victim of circumstances, nor was his death the logical consequences of the kind of life He had lived, but that He had the power to determine whether it should occur and just when it should occur. As Mk. 10:45 indicates, the purpose of His coming was "to give His life a ransom for many." It is generally agreed that Mark is fully authentic and perhaps the first gospel written, and that as Mark wrote first, the others more or less copied from him, making such alterations as met with their individual interpretation of the life of Christ. Whether this position is true or not, it is not our province here to discuss.

I think, however, that if we will follow Mark's account of the last few days of His life (corroborated by the others) we will arrive at the same conclusion as that recorded by John, in the above texts. After the close of the Perea ministry Jesus raised Lazarus from the dead. The Jews then and there determined to kill him at their first opportunity. Jesus knowing this, left Judea and went back "between" Samaria and Galilee, according to Luke 17:11, margin. John says (11:54):

Jesus therefore walked no more openly among the Jews (referring to Judeans) but departed thence into the country near to the wilderness, into a city called Ephraim; and there tarried with the disciples.

According to Hastings, the exact location of Ephraim is not now known, but was probably on the northwestern border of Samaria. In those parts He gave some important teachings. In the next few days we hear of Him as He was on His way to Jerusalem, from which He never again departed, except at night,

which He spent in Bethany. Following Mark (10:32-34) (see Matt. 20:17-19; Lu. 18:31-34) we read as follows:

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were *amazed*; and they that followed were *afraid*. And he took again the twelve, and began to tell them the things that were to happen unto him. (Luke quotes Jesus as saying, "We go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man" 18:31). Continuing with Mark (33), "Behold we go up to Jerusalem and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death."

Here it is shown that He well knew what awaited Him in Jerusalem. Those who were with Him were "amazed and afraid," also knowing of the determination of the Jews to put Him to death. A mere human would be considered irrational to march into the jaws of certain death. Had He desired to save His own life, He could have gone somewhere else. Upon His arrival in Jerusalem, He submitted to what is known as the Triumphal Entry. I believe this was staged largely by the Galileans, in whose company Jesus had come. This demonstration angered the Jewish authorities, but they knew they had to act cautiously. Jesus apparently had chosen to go up with the crowd which was on its way to the passover, for the very purpose of stalling the authorities. Among these visitors Jesus had too many friends for the priests to antagonize. On the day following, He boldly entered the Temple, cleansed it, taught and defied the authorities, until they were in a frenzy. "They sought to lay hold on him, and they feared the multitude" (Mk. 12:12 cf. Lu. 20:19). They sought out Judas and made their bargain with him, expecting, if He was delivered during the feast, to do away with Him privately (Mk. 14:1-2):

Now after two days was the passover and the unleavened bread: and the chief priests and scribes sought how they might take him with subtlety, and kill him; for they said, Not during the feast, lest haply there shall be a tumult of the people. In St. Luke 26:1-2, And it came to pass, when Jesus had finished

all these words, he said unto his disciples, Ye know that after two days the passover cometh and the Son of man is delivered up to be crucified.

The Jews said, *Not* on the feast day; Jesus said, *on* the feast day. He was offered up as the prophets said He should be. The pascal lambs all testified that Jesus was to be offered up on the day of the feast when the lamb was offered, and at the very hour of the evening sacrifice, "He gave up His spirit."

When He was arrested, one of His followers drew a sword and cut off the ear of one of the high priest's servants. Jesus rebuked the would-be warrior and healed the ear (Mt.26:52). In this connection, He said He and His servants could fight and that He could command legions of angels to defend Him, but He did neither (Mt.26:51-52).

During His trial, He offered not one word in His own defense. All of the questions to which He gave answer, had to do with His messiahship. Mark 15:5: "But Jesus no more answered anything; insomuch that Pilate marveled" (Mt. 27:12). He steadfastly upheld His deity, but offered no objections to the false witnesses or false testimony of the Jews. His hour had come. He "laid down His life."

It needs only to be said that He left Jerusalem a few days before the passover season, not only in order to escape the immediate wrath of the priests and scribes, but that He might delay His death until the proper time. He mingled with the crowds as they came to the passover, using His friends from Galilee and thereabouts, as a protection against any precipitate move that might be made by the Jerusalem authorities. Thus He died when the Scriptures said He would die. At the hour of the offering up of the pascal lamb, the Lamb of God offered up Himself, fulfilling that for which every lamb up to that time had stood. "No man taketh it from me. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18).

God's Way with Men

DAVID JAMES BURRELL, D.D.

My thoughts are not your thoughts, neither are your ways my ways.—Isaiah 55:8.

THE world just now is so given over to confusion worse confounded than myopic men are asking, "What shall the end be?" But lift up your eyes and see.

The key to the problem is the Cross. The whole logic of events revolves around it. God is having His way through them all, proceeding with calm continuity toward the final consummation which is the Golden Age.

The Weaver sits ever at His loom weaving in the lights and shadows of His kingly robe. The end is to be seen from the beginning.

So much for God's way with the world; let us now observe His way with individual men and women such as ourselves. What, indeed, are we that He should be mindful of us!

It is only as we die in Christ unto sin that we live in Him unto righteousness. So do we "rise on stepping-stones of our dead selves to nobler things." We must needs die in order to live; wherefore it is written, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

This is God's way of getting the better of our sin. Can you think of any other way? His court is a Court of Equity, wherefore the righteous penalty of the law can not be remitted.

How then can God be just and yet the justifier of the ungodly. Lift up your eyes again and see! At Calvary "mercy and truth are met together; righteousness and peace kiss each other." The Law is fulfilled in the sacrifice of Christ so that by faith those who were "concluded" under sin come forth into the glorious liberty of the children of God.

There is no condemnation to them that are in Christ Jesus. By the Cross He saves utterly; nailing our indictment there, blotting out our sin, sinking it into the depths of an unfathomable sea, washing us, though stained as scarlet whiter than snow.

This, then, is the measure of God: "He so loved the world that He gave His only begotten Son to suffer and die for it." If that means anything, it means that if we are ever to know the Father we must become acquainted with Him through His beloved Son.

The Incarnation is God's Thought of us coming out to meet our thought of Him "while yet a great way off"; and the Atonement is his Way of Life crossing our desperate footsteps on the way to spiritual death.

The Holy Spirit

ARTHUR T. PIERSON, D.D.

Now concerning spiritual gifts, brethren, I would not have you ignorant.—1 Cor.12:1.

IN this chapter the Apostle Paul treats of the *pneumatika*, not only of spiritual gifts, but of the operations of the Holy Spirit of God and the science of spiritual things. It is a subject of vast range and importance, reaching from Genesis to Revelation and pervading the whole Word of God. The main teachings of the Word on this subject may be included under the following seven heads:

1. The Personality of the Holy Spirit and the Spirit of Evil.
2. The Hierarchies of Good and Evil Spirits.
3. The Eternal Contrast of Character, Career and Destiny.
4. The Incarnation or Embodiment of the Highest Spiritual Power.
5. The Proofs of the Indwelling and Working of the Spirit in Life, Light, Love.
6. The Possibility of Being Filled with the Spirit of God or of Satan.
7. The Law of Classification—All Men Belong to One or the Other.

The Spirit of God has always been working in the world to reveal God in His life and light and love; to manifest His power and to bring men into harmony with Him. At the same time, from the early days of man's life on earth, Satan, the devil, the embodiment of the

spirit of evil, has been working to deceive and lead men astray, to obscure God, and make them antagonistic to God their Creator and Heavenly Father. To accomplish this, the devil has used false prophets, lying signs and wonders, the work of demons, witches, sorcerers, and magicians. He has worked on human fear, superstition and blind selfishness; has promised success, riches and happiness as rewards to those who follow in his way; these are promises that either he can never fulfill or that, as they are tasted, will turn to ashes.

The Holy Spirit works first as a divine Life-giver (Romans 8:2 and 1 Corinthians 3:6); second, as Light—a Revealer (1 Corinthians 4:6; Genesis 1:3) and, third, as Love—an inspirer to selfless service (Romans 5:5 and Ephesians 4:23).

In the New Testament, we have three special words of warning or command in reference to our relation to the Holy Spirit:

(1) *Resisting* the Spirit (Acts 7:51). Resisting life brings death. The fleshly or carnal mind is opposed to God (Romans 8), and minds the things of the flesh (Philippians 3:19).

2. *Quenching* the Spirit (1 Thessalonians 5). This refers to extinguishing the light or flame so that we are in darkness and may be the result of hiding the light of God's revelations. Such people despise prophecy and follow doubtful pleasures.

(3) *Grieving* the Spirit (Ephesians 4:30). Persistent refusal to hear and obey God's voice and to respond to God's love causes sorrow to the Heavenly Father. The unloving and unforgiving spirit in men grieves the Spirit of God.

Good Prayer Meeting Topics

Christ Our Saviour. Titus 3.
 Christ Our Teacher. Jno.3:1-21.
 Christ Our Example. Jno.13:1-17.
 Christ Our Shepherd. Ps.23; Jno.10:1-18.
 Christ Our Strength. Phil. 4.
 Christ Our Brother. Matt.12:46-50.
 Christ Our Righteousness. Rom. 4.
 Christ Our Intercessor. Heb. 7.

Current Religious Thought

Fosdick's "Beyond Modernism"

A Reply

A. LINCOLN SHUTE, TH.D., PENNEY FARMS, FLORIDA

RECENTLY a sermon by Dr. Harry Emerson Fosdick has appeared on the subject "Beyond Modernism." The utterance is sufficiently significant to demand more than a merely passing notice.

"As Far as Modernism"

Dr. Fosdick begins by saying that "the Church had to go as far as Modernism." He relates an incident of how little seven-year old Fosdick cried himself to sleep over his fear of hell, and "the Church had to go as far as Modernism" in order to rid that little boy of his tormenting fear. The preacher overlooks the better way of ridding little boys, and big ones, too, of this fear, namely, by leading them into such an experience of definite surrender to God and conscious acceptance as God's child that such fear gives place to loving confidence in the ever-present care of God, as was the case with the Moravian children during a terrible storm at sea when John Wesley was on his way to Georgia as a missionary.

It is well, however, to remember that Modernism has not destroyed hell, but only the fear of it: a cruel wrong to both children and adults as long as they remain in a state of rebellion against God. Everybody ought to fear the consequences of wrong doing. The lack of that fear is a public danger today. In removing this fear of hell, Modernism has rendered the individual, all classes, and society itself a great disservice. Whatever it may mean, the fact is that the growth of Modernism has been con-

temporaneous with the growth of crime and every social peril, including the new immorality. How could it be otherwise than that this should be the inevitable result of undermining faith in any authoritative Word of God that man is bound to obey?

Indeed, is not this just what always happens when the restraining hand of faith in the Divine revelation of the certainty of eternal rewards and penalties is taken away? And this has been the first task of the Modernistic method, to rid itself and the world of the supposed bondage arising from the acknowledgedment of any Divinely inspired and authoritative Word of God as the external standard of truth for every human mind. In this, Modernism has proved itself neither "important" nor "indispensable." Truly he says that the Church has gone "as far as Modernism." It has done this to its great sorrow, and, in going thus far, it has betrayed its Divine trust.

The Intelligentsia

Dr. Fosdick makes no secret of his pride in the assumed fact that he and his Modernistic colleagues constitute "the intellectual portion of western civilization." Later it may be recalled that Paul once had something to say about that boast. Evidently this Modernistic preacher is not very familiar with James Orr, editor-in-chief of the *International Standard Bible Encyclopedia*, and author of many other great books; El Walter Maunder, for fifty years Superintendent of the Solar Dept. of the Royal Observa-

tory, Greenwich; A. T. Robertson, author of the greatest New Testament Greek Grammar in America, together with forty-two other masterful books, not one of which accepts the Modernistic view of the New Testament, and scores of other Evangelical scholars.

Creeds and the Pre-scientific Age

The sermon under review makes much of the fact that the great creeds of Christianity were formulated in a pre-scientific age. But just what difference does it make to the subjects considered in the Augsburg Confession whether the sun went round the earth or the earth round the sun? Or what possible bearing could Newton's law of gravitation have on the doctrines of the Westminster Confession of Faith?

Fosdick to the contrary, notwithstanding, it is a great providence that "Protestant Christianity had been officially formulated in pre-scientific days"; before the days when Modernists talk "as though the highest compliment that could be paid to Almighty God was that a few scientists believed in Him," as Dr. Fosdick puts it; before God was relegated "to an advisory capacity"; before the arrival of that "man-centered intellectual culture of the late nineteenth and early twentieth centuries to which Modernism adjusted itself"; and before "the prevailing mood" (Modernistic) expressed itself in such a line as this: "Glory to Man in the highest! for Man is the master of things."

However much Fosdick may discredit these creeds because they were formulated in a pre-scientific age, it is, indeed, well for Christianity and the human race, that our creeds were formulated while still God, and not man, was the accepted center. We have been helped to the proper interpretation of some passages of Scripture by advancing scientific knowledge; but no essential Christian doctrine has been affected thereby.

Like the author of this sermon, I also

have been a youth through the same general period, and I know that no straight-thinking youth, who took note of the apparently obvious necessity of distinguishing between the changing human interpretation and the unchanging Word of God, has been faced with "an appalling lag between our generation's intellect on one side and its religion on the other, with religion asking us to believe incredible things." I know that some Christian leaders have been guilty of the offense here charged by Dr. Fosdick—Pusey, I believe, was one of them on at least one occasion; but no such violator of the human reason, except certain Modernists, ever has met me with the demand, "Draw a long breath, and shut your eyes," and "believe *that*." The trouble I have experienced as a Christian teacher, is to get people to *think*, to accept the challenge of the Almighty: "Come now, and let us reason together, saith Jehovah."

"Bifurcated Lives"

The Modernistic "way of thinking" has not been "desperately needed." It has based itself on the shifting scientific theories of the hour—theories dogmatically assertive today and gone tomorrow. Modernists have not been more alert than conservative Evangelical thinkers, preachers and teachers in welcoming and using all "the light of the new knowledge." In fact Evangelical scholars have been more careful than Modernists to "prove all things and to hold fast that which is good." This scholarly care on the part of Evangelicals has saved them from the mad haste of Modernists to accept so many false positions, which later the logic of events has compelled them to abandon.

For example, Evangelicals by their method have been saved from the four forms of "Modernism's shallowness and transiency" which Dr. Fosdick deplores in his sermon. We cannot repress a smile as we read: "We refused to live bifurcated lives, our intellect in the late nineteenth and our religion in the early

sixteenth century," almost the very period to which Modernists resort to bow in humble submission before their chief theological patron saint, Socinus, with all his false, unscriptural and un-Christian doctrines.

Modernism's "Essential Nature"

We owe no "thanks to Modernism" for the idea of "a living God." Modernists have no patent on that idea. The Record which Evangelicals believe and which Modernists deny, reveals the Christ who declared that "God is not the God of the dead, but of the living"—the God even of those Modernistic legendary characters: "Abraham, Isaac and Jacob."

Neither is the Modernist the only one before whose vision "the universe grew great"; nor is he the only one who "dreamed for it a greater God." David was not a stranger to that Divine glory (Ps. 19), neither was Job (38-41), nor Isaiah (40:12-31), men who antedated our Modernists by a few years, and who were led by their inspired and expanding conception of the Mighty God, not to boast of their superior intelligence, but to a profound confession of humility (Job 42:1-6). The Church is under no obligation to the Modernists for this expanding idea of the Infinite God.

In this connection Fosdick describes the "essential nature" of Modernism. "It is primarily," he says, "an adaptation, an adjustment, an accommodation of Christian faith to contemporary scientific thinking." That is correct. And it will be noted that in this statement Dr. Fosdick makes the final standard of truth, not the Christian faith, but "contemporary scientific thinking"—not the Divine but the human. "Modernism is primarily" a repudiation of Christianity's own standard, a subjection of Christianity to the shifting theories of "contemporary scientific thinking." The result is that Modernism is the substitution of another and different religion for Christianity. In other words, Modernism is not Christianity.

His next statement emphasizes this fundamental fact. Modernism "started," he says, "by taking the intellectual culture of a particular period as its criterion and then adjusted Christian teaching to that standard." What could be a plainer repudiation of Christian source as the standard of truth? But again this is a correct description of the "essential nature" of Modernism. Its standard of truth is not the Christian standard. Christianity has a standard: the infallible Word of God, the Bible, the only and the all-sufficient rule of faith and practice, the faith of the Church from the beginning till now. Modernism repudiates that standard, and, in its place, substitutes a standard of its own, purely fallible human "criterion" or "the intellectual culture of a particular period."

In adapting, adjusting and accommodating the Christian Faith to this shifting and purely human standard, Modernism has destroyed the Christian standard of truth, so far as Modernism and Modernists are concerned. Thus Modernism evidences its contrast to the Christian Biblical standard of truth, which standard reveals its own Divine inspiration in this, among other things: that the Bible is found to be already adapted to meet the needs of every generation.

It is rather startling, and certainly refreshing if only we could be sure that it really means anything, to hear Dr. Fosdick confessing that in all this, Modernism shows its "shallowness and transiency." Shallow and transient, indeed! and in a deeper sense than he thinks; for in the next breath he proclaims himself a Modernist still. Instead of arising out of the eternal truth of God, Modernism "arose out of a temporary intellectual crisis," and thus provides "no adequate religion." This is saying considerable, after all the claims made for Modernism, that it has saved religion for our youth, etc. But, according to its own high priest, the religion which it has saved is not "adequate." What more could be expected of the substitu-

tion of fallible human intellectual culture for the infallible Word of God as its criterion? What more could be expected from Modernism's reversal of the truth in adjusting Christian teaching to a man-made standard? When will professed teachers of Christianity learn that we are under no obligation to reduce, adapt, adjust, or accommodate Christianity to a point where it will be acceptable to infidels?

Intellectualism

Dr. Fosdick finds four essentials in which Modernism has failed and in which Modernists should revise their thinking and mend their ways.

First, "Modernism has been excessively preoccupied with intellectualism, that is, with so adjusting Christian faith to the modern intellect that a man could be a Christian without throwing his mind away," by assimilating the truth of the new science into his Christian thinking.

Four observations on this confession will be sufficient. (1) There never has been any contradiction between Christianity and true science. The difficulty has been with the false interpretation of the Bible and of science. (2) Many of the greatest intellects of history have found no necessity for throwing away their devout Christian faith in order to keep their minds, and no such necessity has existed for any one. In fact they have found room for the profoundest use of all the minds they had in the study and assimilation of Christian truth, and the application of that truth to the solution of the perplexing problems of life. (3) The destructive criticism of the Bible and the pseudo-evolutionary science, swallowed whole by Modernism, have so undermined faith in the Person and authority of Christ as to break the power of Christ's "moral challenge," which alone can "save us from our deadly personal and social sins." (4) It is a pity that the preacher of this sermon and his Modernistic colleagues did not find out earlier that their *modus operandi* and its results for

at least eighteen centuries have been "trivial and obsolete."

Sentimentalism

Secondly, Dr. Fosdick finds that "Modernism has been dangerously sentimental" in its "illusory belief in inevitable progress." For "two whole generations Modernists were fairly bewitched into thinking that every day in every way man was growing better and better," that "evolution means that automatically today has to be better than yesterday and tomorrow better than today." Modernists were "seduced in those romantic days into thinking that all was right with the world," "dealing as we were with thoughts of a kindly God by evolution lifting everything and everybody up," while we "were deeply tempted to live in a fool's paradise." "Seduced" is the right word, as is also "bewitched."

Such conclusions certainly were not reached by any legitimate or rational use of the intellects and reasoning powers of those who possessed all the intellect of the Christian world. Even the much maligned "Fundamentalists" never succumbed to such seductive bewitchery. It will be noticed that the preacher makes no reference to the lifting and saving power of Christ or to the indwelling dynamic of the Holy Spirit. Omnipotent "evolution" was to lift perpetually "everything and everybody." This also was "sentimentalism," and there is more of it to follow.

Modernism adopted "such lush optimism," and "the consequences are everywhere present in the natural predispositions of our thought today": "we hide from our eyes the ugly facts of life"; "a kindly God by evolution (is) lifting everything and everybody up"; "Modernistic Christianity largely eliminated from its faith the God of moral judgment" and the restraining power of the fear of hell, and produced a theology so soft as to create "the general impression that there is nothing here to fear at all," that "this is a lovely world with nothing here to dread at all."

This is not the writer's indictment of Modernism—it is the indictment of the author of the sermon we are reviewing. Fosdick seems to be getting back to his seven-year-old faith, to the fact that there is a hell to fear and dread. He cries out: "My soul, what a world, which the gentle modernism of my younger ministry, with its kindly sentiments and lush optimism, does not fit at all." But Evangelical faith and doctrine do fit—they do meet, and always have met, the need of just such a distracted world.

Dr. Fosdick pleads with his Modernistic congregation (the congregation which he himself has taught that unfaith, the terrible consequences of which he now fears): "Come out of these intellectual cubicles [sleeping places where this preacher put them to sleep and tucked his children in] and sentimental retreats which we built by adapting Christian faith to an optimistic era." Fosdick grows emphatic: "*Sin is real*," he cries. "Personal and social sin is as terribly real as our forefathers said it was . . . and it leads men and nations to damnation as they said it did." This is hell. And the fathers have been right all the time, and the Modernists wrong, as the Evangelicals say they are, in spite of the Modernists having all the brains and scholarship according to their own admission.

What a task and what a responsibility does Dr. Fosdick face, to set his congregation and readers and radio hearers right and get them to repudiate his false teachings, which so grievously have misled them for a generation as he has undermined their faith in the eternally true teachings of the fathers and lulled his hearers into a fatal sleep. It would be just as well not to deceive the people about hell, until, when it is too late, they wake up to find themselves in it. Christ had very much to say about a very unattractive place He called hell.

Dr. Fosdick, it will be noted, has no message for the thousands he has led up to the slough of despond, if they stop long enough to *think* where they are.

He gives a terrible picture of sin, personal and social, and then leaves his hearers with no way to get rid of it. All he seems to know how to say is, a man "is to have real hope, it must shine, like a Rembrandt portrait, from the dark background of fearful apprehension."

Is that all he has to offer to a convicted sinner? Not one reference does he make to the bright hope that shines alone from the Cross of Calvary, from the open tomb of the bodily resurrected Christ. Is that all that those vicarious sufferings are worth in his estimation? What, after all, does the Cross mean? What did that matchless and only Saviour mean when He cried, "It is finished"? What was finished? Was it that "Love's redeeming work was done"? Why no word here about the crisis of all crises in Divine history made known to man?

This sermon now under consideration has no text. If the preacher will permit I will suggest a text for his next sermon: 1 Peter 1:3-5, taken from a very up-to-date ancient Book. Apparently unconscious of this Gospel he was set to proclaim, he still indulges in a variety of the seductive bewitchery of those former romantic days. What imperatively needed is to cease the vain attempt of adapting the Gospel to a wicked and unbelieving world, and proceed, with the anointing of the Holy Spirit, to adapt the world to the Gospel.

Watering Down the Reality of God

Thirdly, Dr. Fosdick finds and declares that "Modernism has even watered down and thinned out the central message and distinctive truth of religion, the reality of God." This reminds us of the statement by one of the leading Modernistic theologians of the present: "The question of questions respecting religion today is, 'Can we still believe in God?'"

In describing the conflict now raging in the Presbyterian Church, an outside writer says: "The central issue is whether or not God is the object of faith." And

again, the same man says: "Throughout Protestantism nothing is so uncertain in the teaching as the answer to the inquirer who says, 'What do you mean by God?'" This is due, he continues, to the radical modification of the doctrine of God by the Modernists.

Of course, this is the inevitable result of the rejection by Modernists of "the supreme source of all doctrine." Modernism gives us a man-centered religion, if it can be called religion, and makes man his own saviour. Fosdick says it is hard to "imagine with what cheerful and confident trust we confided to man the saving of the world." Thus in Modernism man steps in, the God-Man steps out, and God is relegated "to an advisory capacity," while Modernists sing with Swinburne:

Thou art smitten, thou God, thou art smitten:
the death is upon thee, O Lord. . . .
Glory to Man in the highest! for Man is the
master of things.

Fosdick confesses that the condition of the world today makes it impossible for us to keep our faces straight while repeating that creed which represents "the prevailing mood," the mood for which Modernism is to receive the credit. But even Fosdick feels that he needs "something deeper to go on than Swinburne's sentimental humanism about man as the master of things"—he needs "a profound philosophy about what is ultimately and eternally real." But Fosdick deliberately forsook that philosophy, found only in Christianity, when his own Modernistic misinterpretation of the Bible made him "so disgusted with the absurdities of the old supernaturalistic theology."

A statement of the characteristic teachings of evolution leads Fosdick to the conclusion that the Swinburne and evolutionary philosophy "is an absurd piece of sentimental tomfoolery." And yet he declares himself still a Modernist, and as such finds it "proper that I should confess that often the Modernistic movement, adjusting itself to a man-centered culture, has encouraged this mood, watered down the thought of the

Divine, and, may we be forgiven for this, left souls standing, like the ancient Athenians, before an altar to an Unknown God!"

We may all well pray that the forgiveness for which he pleads may be found; but would it not be in better form for him to acknowledge that the hell which he decries is the hell justly deserved for such treason against the millions of immortal souls blighted eternally through such a lack of a sense of responsibility for such false and misleading Modernistic teaching? It is the business of religious teachers to lead men to know God, not to famish the souls of their hearers by "watering down the reality of God" and leaving them standing hopeless before an altar to an Unknown God.

After such a confession of the unspeakable wrong wrought by Modernism against mankind by the repudiation of the only hope provided by God through the only Saviour, Jesus Christ, Fosdick emphasizes that wrong by continuing to ignore that Saviour as he declares, "By right we had an independent standing-ground and a message of our own in which alone is there hope for humankind." "By right"! Whose right? By what right does any one speak on a subject of such eternal import, concerning which he is in total ignorance apart from the only Divine revelation, the Divinely authoritative inspiration of which he repudiates, and instead proclaims "a message of our own"? Yes, it is his own, except that it is the same message that has been declared by the skeptics of all ages since the second century A. D., and before, and now, as always, it leaves its bewildered devotees bowing in hopeless despair before an altar to an Unknown God.

From all this acknowledged failure of Modernism, as it waters down the reality of God, Fosdick makes no appeal to a Divine standard of truth. "God is!" But so far as we can learn from this preacher, this God is dumb—He has not spoken any word that certainly can be identified as from Him, and the message

is only "our own"; and hence this inevitable wobbling and series of blunderings, as detailed by this sermon, into "intellectualism, sentimentalism, and watering down the reality of God," to which must be added the following tragic fact:

Modernism Loses its Ethical Standing-ground

Fourthly, and "finally," says Dr. Fosdick, "Modernism has too commonly lost its ethical standing-ground and its power of moral attack." Astounding and fatal admission; for, if Modernism had anything of which to boast, it was its emphasis on ethics. The moral condition of the world during this generation of the boasted supremacy of Modernism, is a damaging commentary on this final confession of Fosdick. Does he not know that there can be no standing-ground for ethics when men have lost faith in the authoritative Word of God? If the Divine Source of ethical authority is silent, what ground is left to make possible any moral attack with power?

Yes, the preacher is right in saying that it is "dangerous for a great religion to begin adjusting itself to the culture of a special generation." The supreme need of every generation is to be adjusted to Christianity, not for Christianity to be adjusted to the generations. The generations change, but Christianity (not what men think and do about Christianity) is forever the same. The world needs to be harmonized with the Gospel of the Son of God—the Gospel does not need to be harmonized with a wicked and unbelieving world.

Advancing knowledge of astronomy, geology and biology has nothing whatever to do with the Christian Faith. That Faith remains the same, however much the changing new knowledge may help us to a more accurate understanding of that unchanging Faith of the Christ, "the same yesterday, and today, and for ever." When the Septuagint translators, in the days of the astronomical doctrine of the crystalline

spheres, translated the Hebrew word for firmament in Gen.1:6 by the Greek word which meant a solid substance, they thought that they were speaking the last word in up-to-date science (and they were), though they made a serious blunder in their translation and gave the Modernists of our day their only ground as touching the "firmament" for smiling at the unscientific character of the Genesis story of creation.

It is dangerous to ground our interpretation of the Bible on the shifting theories of changing science. That lack of accurate scientific knowledge on the part of those ancient astronomers, however, did not rob Genesis of its scientific accuracy. Neither will any un-Christian adaptation of Christianity to nationalism, imperialism, capitalism, socialism, "the prevailing social *status quo*, and the common moral judgments of our time," make the slightest difference in the true sense of Scripture on these questions and the supreme question of eternal salvation from sin through the merit of the atoning sacrifice of the Christ on Calvary.

Well does Dr. Fosdick speak of this whole fatal system of Modernism as "the lamentable end of a Modernizing process" of "concession and compromise." It is most "lamentable" indeed. But Fosdick fails of historical accuracy when he speaks of early Protestantism as "in its day Modernism." It was a protest against the corruptions of original Christianity—Modernism is a repudiation of original Christianity and its original Divinely authoritative sources. There is an infinite difference between seeking to reproduce original Pentecostal Christianity as revealed in its Divinely authoritatively inspired sources and the Modernistic repudiation of that Christianity until "it nearly modernized itself into moral futility."

What of the Future?

Dr. Fosdick, perhaps the most popular and representative Modernistic preacher in America, if not in the world, closes his sermon on "Beyond Modernism."

ism," by repeating the Modernistic benediction in the form of an admission that he and his Modernistic colleagues and converts represent "the best intelligence," "the strongest minds," and "the best abilities of the Churches of our day." In this connection I refer him, and all who are tempted by the lure of Modernism, to First Corinthians 1:20-29, expressing the hope that they will read, meditate upon and inwardly digest these words of Paul. Poor "Fundamentalism is still with us but mostly in the backwaters." And now Fosdick shouts in triumph: "We have already largely won the battle we started out to win. . . . The future of the Churches, if we will have it so, is in the hands of Modernism." There can be no denial of that

last claim so far as the immediate present is concerned. Modernism has the Churches today. But the fact proclaimed in the last two sentences of the sermon makes impossible the correctness of his prophecy. "The future of the Churches is" *not* "in the hands of Modernism," and just for the simple reason which he declares: "For this inescapable fact, which again and again in Christian history has called Modernism to its senses, we face: *we cannot harmonize Christ himself with modern culture. What Christ does with modern culture is to challenge it.*" (Italics mine.) *And therefore, the future of the Church is in the hands of Christianity—Evangelical Christianity. Modern culture—the world—must harmonize with Christ or perish.*

Our National Debt

IF we had a machine that coined one dollar every minute, night and day, Sunday and Monday, how long do you think it would take it to pay the debts made at Washington provided there were no interest charges? It takes a little over 1900 years to grind out one billion. Multiply that by 39, for we owe about that, and you have 74,100 years. Add the present date, 1936, to it, and you have the year A.D. 76,036 as the time at which this debt will be paid at the rate of a dollar a minute. If you add interest and the amount due by the States, Cities and School Districts it will set the date over yonder about Anno Domini 100,000. But we probably will get enough of it back to pay interest and knock a few hundred years off of that date, but not enough to make any great difference.

Of course, the debt is not going to wait that long for payment. The next two or three generations will have it to pay and it is going to be mighty hard on them. I am truly sorry for them. They had nothing to do with making it, but they will get hump-shouldered and bow-

legged trying to pay it. And to think that many of us grinned with pleasure and applauded these politicians for doing it. If you will quit groaning over your own lot and think a little of what you are doing to your children, I think you will see a great light and learn what decency and fairness demands of you.

So when the next man comes around talking about giving you something for nothing out of the public treasury, don't kill him, for that would get you into trouble, but mark him down as a very poor mathematician, or a communist, or a politician, or maybe all three in one, and vote against him every time for all such fellows are like the farmer said a certain leader in Government experiments was. He said of that leader, "He don't know whar he's gwine; when he gets there he don't know whar he is and when he gets back he don't know whar he's been." But you can easily see where we are and you ought to be fair enough to your children and grand-children to know what to do about it.—*Bishop Bascom Anthony.*

Wanted—A Great Religious Awakening

C. H. BUCHANAN, D.D., RICHMOND, KENTUCKY

THE need of a great religious awakening has long been a recognized fact. Christianity, like all other forms of truth, is not a self-perpetuating principle. We cherish the poetic statement as true:

Truth crushed to earth will rise again,
The eternal years of God are hers.

But every truth must have its advocates, its defenders, and a constant re-statement; otherwise it will lie dormant and ineffective. So also with the truth expressed in the Christian religion. It must be defended and propagated. Like a great torch, the more it is waved abroad, the brighter its light. The present seeming deadness in religion is chiefly due to indifference, and to neglect to champion and declare the great truth.

There are two principal facts which we wish to discuss: (1) The evident deadness in religious circles; (2) The encouraging signs of a new era in Christianity in the near future.

The Evident Deadness

Observing souls have recognized for some decades that vital Christianity has been neglected and left seemingly to droop and die. This has been an American condition; it may have been otherwise in other lands. In our home land too many came to seek after personal pleasures and riches, to the neglect of the finer, nobler things of life. When the World War-clouds began to rise, the Church was frantically appealed to, hoping that the war might be prevented, or, at least, that America might be kept out of it. But the Church seemed powerless. She was all too busy seeking after world emoluments to direct the world policies; and all the world knows the results. The pitiable fact is, the Church has not yet recovered from the world collapse growing out of the war into which she was drawn. The "economic depression" found the Church deprived of her spiritual strength when she need-

ed it most, and her religious humiliation still continues.

We Americans see this religious condition; but, having long been confronted by the humiliating fact, we grow indifferent to it and come to treat it as something which cannot be helped. So it takes foreign eyes to arouse us to the true state of religious conditions—

As Seen by one from India

A recently returned missionary, who has spent several years in religious work in India, makes this heart-rending statement:

On arriving in this country on a furlough, I became quickly conscious of the fact that India was in no greater need of Christianization than America. I was plunged into deepest gloom at what I found upon returning after six years in India. There seemed to be no place in the Church where the Spirit of God should break out; but it seemed vital that there should be such an outbreak. A year in Teachers' College at Columbia only seemed to deepen the sense of urgency. There seemed to be a need for a movement . . . that would cut deeply into the life of the Church in purifying power, and make Christianity to mean frank repudiation of the guilt of the day . . . In going about the country I have been impressed by the fact that the ministers and laymen alike are saying that something must be done; but they are saying: "What can be done?" There is a sense of futility, a sense of no place to take hold, an inability to find in the Church where the Spirit of God could break out. All this set me to thinking along the line of a Christian awakening in America. (*World Methodist Press*.)

We need to "see ourselves as others see us." No doubt "it would from many a folly free us." The English visit our glorious America; they attend our churches, and hear our preachers. Then go home and talk about us. This is what they say:

The Americans have fine churches, and a finished, and smooth ritual of service and fine music; their preachers are well educated. They know a great deal and are eloquent; but they lack religious fervor and the passion for souls.

Nor is this lack of fervor confined to the ministry alone. Many of those who

faithfully attend public worship seem largely to have lost interest, and the heart-hunger for God is seldom felt, and the "burden of souls" is an unknown experience. Can there be any wonder that the world loses faith in a Church which has lost faith in God and knows little of the vital realities of true religion? The innermost soul of the world is skeptical and cold, all because of the waning of vital godliness in the churches. Alas, how many have lost "the power of an endless life," and are groping in spiritual night!

The Encouraging Signs

That there is spiritual deadness in many of the American churches is only too true, but this does not mean that Nietzsche was a true prophet when he wrote, "God is dead!" By no manner of means is God dead, for He is nearest when we need Him most. If the "economic depression" has taught the world anything, it is that science, wealth, culture and power are as but chaff when the soul's deep needs are considered. There has not been a time since time began when we needed God more than we need Him today. And men by the millions are turning away from the follies of the world, and are seeking after the God of life and hope. This is true in many lands. Whole churches, with millions of members, are turning their faces back towards and up to the God of life. There are ten millions of Jews in Europe who are expressing a heart-hunger for God, and are willing, as never before, to discuss the subject. "There is an awakening in the hearts of Jews everywhere," is a statement made by some of them. From every point of the compass comes the news of great and inspiring revivals. In the Southland there were recently reported 101,431 accessions to one denomination in 1934; and in the Northland an old established church reported for 1933 the largest number of accessions in any one year of their existence.

This seems, as never before, to be the "set time to favor Zion." If there ever was a propitious season, it is now when

the world has had its lesson on the insufficiency of mundane things to sustain and uplift the human family. Now that the fields are "white unto the harvest," the Church would stand in her own light not to thrust in the whetted sickle for the ingathering of perishing souls "snatched as brands from the burning." If there ever was a "fit time" for saving souls, it is now.

Heroism is Required

With all the rich promise of God's bow in the heavens, the work of the Church requires the faith and courage of heroes and martyrs. It has always been so, and ever will be. St. Paul, Athanasius, Luther, Wesley, Whitefield, Dwight, the modern evangelists and successful pastors were all men of faith, prayer, and heroic courage; but they brought things to pass, for such heroes will always triumph.

When one of America's most successful pastors went to a church in the city of New York, his friends were afraid that "he was going to his grave," and told him so; but on he went, and is still living. He determined not to back down and play the coward. He preached with his usual enthusiasm and fire. He stood on the street corners, on the courthouse steps, before vast crowds of non-sympathetic hearers—anarchists and communists—with policemen nearby for safety. He stood in his car and preached directly under J. P. Morgan's office window, and told the people of their lack of "holy boldness" in living their religion. Many dissatisfied souls came and told him that they were religiously happy at home, but, on coming to the city, left their membership behind and neglected their religion just when it needed them most and they needed it as never before. Many of them determined to mend their ways and begin a religious life again. Later a preacher came to him and said:

I owe you a debt of gratitude which I can never repay. I heard your sermon on "Holy Boldness," and the name stuck. I walked down the street with "holy boldness" ringing in my mind. I said to myself: "You are a coward. You are afraid of that fine, wealthy audience

which hears you every Sunday. You are afraid." I went to bed, but could not sleep. "You are a coward," kept ringing in my mind. I rose and got down on my knees and asked God to help me not to be a religious coward. The next Sunday morning I called my official board up after the sermon; told them what I intended to do, and pledged them to stand with me, which they all did. The next Sunday morning I preached on "Holy Boldness," and called on the audience to join with me in living Christianity. Nearly the entire audience rose to the proposition. As many as forty men came to the front and took me by the hand, and pledged themselves to live a religious life. That, I consider the best service of my entire religious ministry. And I owe it all to your street sermon on "Holy Boldness."

How many anxious ministers are in the company of those who are lacking in courage to declare a heroic Gospel?

Back of Victory Stands Prayer

Christians have lost the habit and victory of much prayer. Men are afraid to ask great things of God, and to attempt great things for God. Tennyson was correct in saying: "More things are wrought by prayer than the world knows of." There never was a great revival that was not the result of great praying. A praying church is a growing church. A prayerless church is an open bid for defeat. Many a defeated church has gone down on its knees humiliated, to plead with God for deliverance and strength, only to rise and march to victory and success.

When Mr. Moody's Chicago church building lay in ashes, he resolved to go to Europe to rest and listen to other preachers. But when he arrived and Sunday came, the pastor was absent, and he was asked to preach. When could Moody refuse to talk to people about religion? He tried to preach, but it was an uphill business. His mind would not function. He said to himself: "You are foolish; you were to rest and hear others."

A lady in the audience, on going home, said to her invalid sister who was fervent in prayer: "We had an American preacher with us this morning." "Who was it?" "Mr. D. L. Moody," was the reply. "Lock me in my room, leave me

without any dinner, and let no one disturb me." When Mr. Moody came to preach at the evening service, he was a new man, and preached with strange new power. Five hundred persons asked for prayers at the after service, as equally as many the next day. The next day broke out one of the greatest meetings Mr. Moody ever held; and the revival wave reached up into Scotland.

This experience was the culmination of another story. That invalid lady happened to pick up a piece of an American newspaper which had gone to Australia, and which, being wrapped around a parcel, came to England. In that paper she read about Mr. Moody's great revival in America; and from that reading, she prayed daily that God would send Mr. Moody to her London church. Now her prayers were being answered without Mr. Moody knowing of her praying. Mr. Moody is here no more, but Mr. Moody's God still lives to hear and answer prevailing prayers. Why have we dead and stranded churches in America? Whose fault is it?

If men will try, they may have victorious churches and great revivals. Why will men not believe it? If they would, they would be surprised about the measure. Such are the promises of the Lord.

Who has not heard of Berea College in Madison County, Kentucky? And who has not heard of Rev. E. Stanley Jones, the missionary to India? Often great men are asked to speak before the twenty-five hundred students at Berea. Mr. Ickes, a member of the United States Cabinet, was recently there to discuss the "New Deal"; and Dr. Parkes Cadman was there to tell about the issues of the kingdom of heaven. But when E. Stanley Jones came, he talked to the students about their souls, which he is a past-master in doing. He called for volunteers for the kingdom of heaven. Dr. Jones was not a man to be afraid; he saw the opportunity and took it. The hour was his. Dr. Howard Whitaker, an alumnus present, wrote of the occasion as follows:

The Chapel was already filled to the platform. There was no place to stand, or sit or kneel. The invitation was clearcut, asking them to set up an altar in their hearts, instructing the great audience how to find Christ, for prayer and self-surrender. He pointed out that at a mere coming forward would mean nothing without a complete surrender to Christ. He begged them not to do so unless it meant an out-expression of a new life into which they had come.

The audience was deeply moved. I have never felt in my early schooldays there, the convicting, persuading power of the Holy Spirit more real than was manifest that night. He stood and sang. Students came from every part of the main floor, and from the balcony, to say to Dr. Jones, and the great audience, that they now belonged to God. 529 young men and women went forward. It was a great sight, a moving hour, one that will never be forgotten by those present. Dr. Jones followed by instructing those who had come forward how to keep close to God, how to go forward in His service and how to be effective in witnessing for Him.

Since that day some two years ago, I have walked with the students and teachers about that service, and the effect abides. The visit of that great missionary evangelist resulted in work that will be lasting and far reaching.

To have let this opportunity slip away would have been to have denied that student body an inheritance which was theirs. It would have been a calamity. Such heroes, who attempt great things for God and expect great things from Him, are the hope of the Christian future. They are God's agents for saving the crisis of the hour, and when His servants are true and brave they are never left without a demonstration of God's saving power in the world.

So often in religion as in secular affairs, a great victory hangs on the manifest skill of the hour. There came a time in the battle of Waterloo when the future of all Europe depended upon the issues of the present crisis. Courier after courier galloped up to Wellington, saying: "Unless we can have reinforcements we shall be cut to pieces." To each in turn the great General answered: "Die if you must, but stand your ground!" After a weary waiting he saw Blucher's forces debouch from the forest, and he knew that the battles planned were succeeding; so he stood up in his

stirrups and from his compressed lips, shot out his famous message: "Let the whole line advance!" That charge swept the great Napoleon from the battle fields of earth forever.

If the armies of the Lord will but listen they will hear at this vital era, the command of the Great Spiritual General: "Let the whole line advance, to the salvation of precious souls!" Aye, this is the era for which the ages have been waiting, looking and longing. Therefore, ye soldiers of the Cross, let not the battle line be broken; close up ye heroes of the hour and forward to the fray, and witness what our Lord will accomplish through your fidelity, courage and faith.

There are many signs that the present religious depression shall go off into a great religious awakening such as the world has never seen. Let us pray for it, long for it and with confidence expect it to appear to surprise the world.

Evolution Leaves Man Lost

Man was created a prophet, priest and king. Man lost these official glories through sin. In vain the sinner, through philosophy, tries to recover his prophetic glory. In vain, through old or new religions which he devises, he tries to recover his priestly relationship to the Creator. In vain, through his shifting politics, he tries to regain his lost government of the earth. Sinful man has his governments, educational systems, commerce, society and pleasures, but they can only be "after his kind." Sinful man is the present trouble of the nations. The world needs "another kind" of man, before it can ever have another kind of government, education, commerce, society and pleasures. God has provided such a man in His Son, Christ Jesus our Lord.—*H. H. Gregg, D.D.*

Take the Bible out of the art galleries and you have left bare walls; out of poetry and you have blank pages; out of literature and you have empty covers; and out of government and you have anarchy.—*Helms.*

The Greatest of all the Men of the East

ALICE BELMER NICKLES

THUS Job is styled by the writer of that book. Ezekiel (14:14,20) groups him with Noah and Daniel in righteousness. As Job is authentic, so are his experience and his righteousness.

Noah, in view of his righteousness, was divinely chosen to preserve the human race through his family. Daniel was chosen to proclaim the power and the love of Jehovah throughout the oriental heathen world 600 years before Christ.

The general conception is that Job was portrayed to set an example of patient suffering to future generations.

Before Luther's day the book was regarded as a myth or an allegory. Luther believed that the occurrences were veritable history, but were given their present form by an unknown writer.

Ezra has been conjectured as the writer. Job is reckoned as living in the time of Abraham—2126 B.C. Ezra lived 536-457 B. C., approximately sixteen centuries later, in the court of Babylon, and was busily engaged in the strenuous work of leading the faithful remnant back to Jerusalem.

Job lived in Arabia, and the whole setting is that of an Arabian chieftain. All who have ever attempted to reproduce faithfully the details of a past era, or of a different land, know how difficult this is.

Job himself has been thought by some interpreters to have been the writer. Consider the phrases: "the greatest of all the men of the East;" "in all the land were no women found so fair as the daughters of Job." These utterances do not comport with Job's serious character, lofty thought and consciousness of his failings (7:20; 9:20,30,31). But they come fittingly from the lips of a loving friend.

The author is curiously familiar with the details of Job's possessions, of his

family, even to the loving intercourse of brothers and sisters and the religious family life. He tells us of all these matters with calm assurance.

Would any one but a person on the scene have dared to introduce such an unusual occurrence as the destruction of seven thousand sheep and the necessary attendant servants by lightning? Or such a fearful calamity as the destruction at once of all the sons and daughters by a tornado or a simoon? Can such an unusual lifting of the oriental reserve about the women of the family? We do not know the name of Jephthah's daughter, nor of David's mother, though her son speaks of her twice as "the handmaid of the Lord" (Ps.86:16; 116:16)—a title given, besides, only to the mother of Jesus. But the reserve is here broken by the cry of the grief-crazed wife "Curse God and die" (2:9).

Who but an eye-witness, writing by the inspiration of the Spirit, would have ventured to make his hero so loathsome for months (7:3,4)—boils over the whole body (2:7); groanings (7:24); roarings (3:24); skin black (30:30); broken and foul (7:5); flesh with worms on it (7:5); breath corrupt (17:1); distaste of food (6:7); bones burning with heat (30:30); utter emaciation (19:30).

Who but such a writer would have ventured to show him so ridiculed, sneered at, so scoffed at by others for his sins, by Zophar (11:2,3) and Eliphaz (15:3,4; 22:5,7)?

Who would have represented a young man as saying he speaks in God's stead (33:6); bidding three older men, all of exalted rank (Zophar was the king of the Minæans) eight times to hearken to him; bidding Job twice to speak, for he wants an answer; twice to hold his peace, for he will teach him wisdom; and saying of Job the most cutting words of all: "He goeth in company

with workers of iniquity, he speaketh without knowledge and his words are without wisdom (34:8,35)? This young man, Elihu, seems to have left when Jehovah manifested Himself in the storm, for we hear no more of him after that.

Perhaps the life of the Orient may give us a clue to the authorship of the book of Job. Who was Abraham's trusted and faithful executive? His steward (Gen.15:2). Who in Joseph's Egyptian household? His steward (Gen.42:19). Who in the court of Nebuchadnezzar in the education of the young men? A steward (Dan.1:11). Elah, king of Israel, was in Tirzah, drinking himself drunk in the house of Arza, steward of his house (I Kings 16:9). The steward in the Orient holds a position of trust and honor in the household and financial affairs unknown here.

How often do our Lord and the apostles refer to the steward of a house (Matt.20:8; Luke 12:42; 16:1-8; I Cor. 4:1; Tit.1:7; I Peter 4:10)? We have carried the word over into the Christian management of wealth.

Would not a capable and godly steward in Job's household, guided by the Spirit, fulfill all the required conditions? He would be at hand, acquainted with the etiquette of the Orient, be deeply interested, and know each speaker. The more than a thousand ancient inscriptions found in all parts of Arabia show that a steward in Job's household could easily have been a writer. They give force to Job's cry (19:23,24).

Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever.

Let us call this steward Abdiel, servant of God. This name was borne by a descendant of Gad, living east of the Jordan (I Chron.15:5).

Nor does the literary form of the book militate against this view. The proportions are properly the work of a narrator. That Job's three friends and Elihu express themselves in poetic form is in keeping with Oriental usage on solemn

occasions. The power to improvise is more general there than here, and not so difficult, as the second line of the couplet is a completing or a contrasting thought, not of necessity ending in a rhyming word. The poetry is in the thought and its lofty expression. That Jehovah, in this theophany, expresses Himself in poetic form is in harmony with all His other utterances and those of the prophets.

The general assumption is that the book is chiefly a discussion of suffering, deserved and undeserved; but Job's questions, over which he agonizes, are these: How shall a man approach God? (9:32,33; 13:3; 16:21; 23:3). How shall a man be just with God? (9:2). If a man die, shall he live again? (14:14).

Here, and in 42:8-10, we see Job in his priesthood, as 1:5 showed him to be the priest in his family. He is now fitted to approach God through suffering, to receive a revelation from God, and to intercede for others.

Just how God revealed the answer to these questions of His suffering servant we can only conjecture. Possibly the revelation was only to Job's heart (there are hints that it may have been more); but now he is sure of a marvelous truth, so sure that he longs to have it graven on a rock (19:24).

1. "I know that my Redeemer liveth" (19:25)—the firm assurance that his Redeemer, the Daysman he longs for (9:22,23; 16:21) is a living, active Saviour.

2. "He shall stand upon the earth." This means His incarnation, and especially His second coming, when He shall stand—an assured and continued stay (19:25).

3. "And after my skin hath been thus destroyed, yet from my flesh shall I see God" (Am. Revision, note). This teaches the resurrection of the body (19:26).

4. "Whom I, even I, shall see on my side and not as a stranger" (19:27)—personal vision and communion.

May it not have come with this revelation to Job and to Abdiel—the part that Satan has been permitted to take? Is it

only a coincidence that in our oldest writing of God's revelation of Himself, this book, and in the latest, the Revelation given to St. John, Satan is shown to be the Accuser (Job 1:6-12; 2:1-7; Rev.12:10)? Was it not well that Satan's power should be revealed, so that men might all the more find their refuge in God?

Job's questions are answered. He may approach God personally, for God is all-loving and all-powerful. He has seen his Daysman, his Redeemer, who justifies him before God. His Redeemer shall be in visible presence with His people here on earth. Job himself shall see Him. And what of the question about the undeserved suffering of the righteous? God will reveal Himself through the suffering.

Why, after this spiritual revelation, should Jehovah also give him a vision of His power in nature? Was it that Job might see that all the universe, from the infinite wonders of the heavens to the long past and present ages of this globe, are all in His hand? Chapter 40:15 calls for an animal far greater than the hippopotamus. That description fits the Triceratops, twice the bulk of an elephant, "chief of the ways of God" (40:19); massive legs, fearful tail, great head, horn on nose. And in chapter 41, not the present crocodile, but the prehistoric tyrannosaurus fits those words. That was "the most formidable creature that ever stalked the earth"; "the greatest engine of destruction ever developed," "18 feet high when it reared itself up, 30 feet long, talons to hold an ox, dagger-like teeth two and three inches long, set in a mouth with a yard-wide gape."*

Through all the misery and the revelation there shone on Job the beautiful star, Arcturus (9:9; 38:32). The Arabs call it "The Keeper of Heaven." With its light traveling to us at 186,400 miles a second, Arcturus is 43½ light years distant. And the light from this star opened

our Century of Progress Exposition! "Truly God doeth great things, past finding out and wonders without number" (Job 9:10).

This record, involving heaven and earth, Jehovah, the Redeemer, Satan, nature, suffering, the meaning of sacrifice, the power of prayer, closes with these words by Abdiel, like a strain of heavenly music (42:13): "He had also seven sons and three daughters" (sacred numbers). Remember that the Orientals give names to mark events. See how the names of the daughters have brought down to us the meaning of Job's heavenly vision (42:14). "And he called the name of the first Jemimah," which means "a dove"; "and the name of the second Kezia" Cassia (Ex.38:24), one of the ingredients of the sacred anointing oil; "and the name of the third, Keren-Happuch," "Splendor of color." Abdiel closes with this loving touch (42:15): "And in all the land were no women found so fair as the daughter of Job, and their father gave them inheritance among their brethren." Thus women were given equal rights with men.

Was Job a descendant of Uz, the grandson of Shem (I Chron.1:1)? He lived in the land of Uz, which was between Damascus and Edom, the present Arabia. Then God gave to this branch of the priestly family of Shem, living in Arabia, as to the line of Abraham in Palestine, a revelation of Himself and the Saviour.

O Arabia! thou unconquered, how hast thou been blest by thy Redeemer! And how greatly hath thy saintly Job comforted and sustained countless hosts of the Lord's people! And his patience and faith and its reward hast thou, unknown saintly writer, recorded in this, the oldest Scripture of the Church! Ere yet the sea parted, before Israel, or the Law was given in the thunder of Sinai, even while by faith, Abraham sojourned in the land of promise, thy high priest, O Arabia, saw God!

Cincinnati, Ohio,

* *Animals of the Past*. By Frederic A. Lucas. American Museum of Natural History, New York City.

Science, Scholarship and Scripture

J. W. NEWTON, TOCCOA, GEORGIA

WHEN Christ was on earth as man, He gave a multitude of proofs that He was from God, but the record is, "He came unto His own, and His own received Him not" (John 1:11). Instead of receiving Him, His own people cast Him out, and delivered Him to the Gentiles, insisting that He be put to death as a criminal. All had been foretold in the Old Testament prophets centuries before, and the deaths suffered by Judas, Pilate, and the chief instigators of His crucifixion are facts of history. Christ identified Himself with the Old Testament, and left the Scriptures to be His witnesses to the world.

The world today has no more use for Christ and Scripture than it had in Christ's time, and for a century and more virulent attacks upon the Bible have been unceasing. To give His people the help they need in meeting these attacks, He has brought it about that a multitude of proofs of the truth of Scripture should be uncovered in Bible lands. Ruins of ancient towns, cities and the like have come to light which have confirmed the Bible in the fullest way, and this confirmation is growing greater year by year.

Dr. Melvin Grove Kyle wrote:

Men may discredit the Word of God by a theory, but it is not being discredited by archaeological facts. The great value of the made in procuring facts with which to test theories is that the facts produced, material, historical, sociological, ethical or literary *Uniformly Accredit the Bible* wherever they touch. Not a single statement of fact in the Bible has been discredited by scientific archaeological research in the one hundred years of its progress. . . . Statements of fact in the Bible and the test of all archaeological discovery *Bibliotheca Sacra*, April, 1929, p.182.

But these discoveries have never confirmed the theories and speculations of unbelieving critics. As Christ's works confirmed His words and claims, so these discoveries of facts are confirming

the words and claims of the Bible. Take a series of these facts: excavations in the land of Israel show that all ruins below a certain layer are Canaanitish, while those above are of Israel wherever the conquest extended. Between the two there is found, as a rule, a layer of charcoal, the remains of the burning done by the Israelites under Joshua when they invaded the land. This proves, in the face of much denial by critics, that the Israelites did invade the land.

But where were they before this invasion? They must have become a nation in some suitable place, and Genesis says *in Egypt*. That this is fact, the presence of a goodly number of Egyptian words in the books of Moses proves. Their presence therein shows both that the record is true as to their living for a long time in Egypt, and that Moses wrote the Pentateuch. For no set of men living in north Palestine centuries after the Exodus could have woven Egyptian words into the record as they are written. This claim of the critics is thus shown to be an invention of unbelief as believers have claimed.

The great work of W. T. Piltner, (*The Pentateuch a Historical Record*, 1928), contains one chapter entitled, "Egyptian words in the Pentateuch," in which he says that "important Hebrew words of the Pentateuch found in Egyptian inscriptions dating from the Mosaic period, indicate Moses as the writer of the Pentateuch."

Ten pages of the book discuss this subject. Of nine Egyptian words used in the five books of Moses, Piltner says:

These words alone (there appear to be others in the Pentateuch), show, firstly, a strong Egyptian influence upon the writer, which is adequately and best explained by his having been, although a Hebrew, instructed in Egyptian schools; in other words, they point to Moses; and, secondly, as they are words of everyday life—including a liquid and a dry measure, and linen and woolen textiles—in-

dicating strong and persistent Egyptian influence upon the common life of the Hebrews, which admits of no explanation so satisfactory as that of the sojourning of the Israelites in Egypt for a considerable period.

Upon the last word in the foregoing enumeration, we remark that this *Tebah* is a very common word in ancient Egyptian, and means "box, chest, coffer, coffin"; it occurs twenty-eight times in the Hebrew, all of them in the Book of Genesis except the two in *Exodus* (2:3,5), and is used always of two things only, namely, of Noah's Ark and of the ark of bulrushes in which the life of the infant Moses was saved. (The Hebrew word for "the ark of the covenant" is quite different.) It is very striking and beautiful that the same word which in Egypt named—and which probably Pharaoh's daughter and her attendants would name—the vessel in which the life of the great leader and law-giver was so providentially saved in his babyhood, was that which he in re-writing primitive records employed (instead of the Babylonian word) to describe the vessel in which the remnant of mankind was preserved during the Deluge, and is used for nothing else the whole Bible through.

It is also significant that this same Egyptian word occurs in three of the literary styles "modern critics" claim to be characteristic of as many different writers; two of the three authors, they say, were of Palestine at the period of the kings of Israel and Judah, and the third of Babylonia of the Exile. If that were so, among other strange things it is needful to explain, in a reasonable way, why, for the two vessels spoken of—vastly different in size and structure—only one word is employed, and that not Hebrew but Egyptian (the language of Moses from infancy to full manhood). Why not Hebrew (for which there was a word ready to hand), or Babylonian? The former of these languages must naturally have been employed by "J" and "E" if the hypothesis of the literary (and institutional) critics had any foundation in fact, while Babylonian would have been used by their "P".

The use of the Egyptian *Tebah* for both the great three-storied and many chambered structure built of gopher wood, in which Noah and the rest of mankind were saved from perishing in the terrific flood of waters, and also for the simple little "ark" of Egyptian bulrushes in which the life of the infant Moses was saved from perishing in the waters of the Nile—and for nothing else but these two, and never throughout the whole historical records of the Hebrews later than those concerning the infancy of Moses—is surely a mark—the initials, so to say, of Moses' personal editing or re-writing of the early narratives (pp.506-7).

It is a proved scientific fact, then, that Israel became a nation in Egypt.

And this is another fact which the critics have had to accept, and which strikes a powerful blow at the very foundation of their system. The Egyptian words in the five books of Moses overthrow much of the critic's teaching. This is a part of the contribution of archaeology to their ruin.

But God has placed another scientific defence of the truth in the midst of the Book of Genesis in its fourteenth chapter. Piltner devotes more than 350 of his large pages to the 24 verses of this chapter. There are more than 40 names in the chapter, and if every one is rightly used, it is another scientific proof of the accuracy and truth of the Pentateuch. Here is an extract from Piltner's page 129:

Thus, as the philology of the Canaanite place-names so far dealt with—without resort to any textual "emendations"—is good and suitable testimony to their historical character, that of the names of their kings suitably admirably their reigning in the cities of the Kikkar during the Abrahamic period; while as to one out of the four of them—that showing special Babylonian influence lasting over a number of years—that the narrative itself suggests to us was due to Chedorlaomer.

The combined evidence of the royal and place-names completely shatters the hypothesis that Genesis 14 is a product of the Neo-Babylonian age, and, on the other hand, it strikingly testifies to the genuinely historical nature of the two sets of names—which are of elementary importance—in witnessing that the chapter gives us a true and an authentic narrative.

On the name "Amorite" Piltner says (pp.210-11):

The native Egyptian use of the name "Amorite" on their inscribed monuments, is exactly characteristic of the Mosaic period, and of that period only. And Moses, being what and what the Scriptures represent him to have been, naturally, in his historical narratives employed the same name as the contemporaries Egyptians did, but conjoined with that, what his own practical experience and historical knowledge of the land gave him. For Moses had to deal with the episodes and facts concerning the country, occurring at intervals during a long period, in the course of which the application of the term "Amorite" varied considerably. Yet in the Pentateuch, as we have seen, the term is always suitably and correctly used. . . . For instance, in Genesis

5:16, the word is employed in the old Babylonian (and Aramaic) sense (the sense at that time most familiar to Abraham as a recent comer from those parts [Babylonia and Aram] in which, so far, he had lived most of his life); but verses 19-21 of the same chapter recognize (what his own few years' journeyings and sojourneyings in the land will already have taught him, namely) the actual, manifold diversity of races inhabiting the country, of which "the Amorites" were only one. While Genesis 14:7 and 13 bring before us special representatives—off-shoots and sporadic settlers—of them at Hazazon-tamar and at Hebron (Mamre and his brother chiefs) . . . Herein the truly historical character of the narrative of the Pentateuch is strikingly borne witness to.

The historical character of Gen. 14 has, of course, been stoutly denied by unbelieving critics, but Moses was led to place one incident in it which gives the strongest kind of proof of the truth of the chapter. Piltner brings this out strongly on pp. 344-5:

The paying of tithes by the patriarch chosen of God to one of the hated and despised Canaanites, may be taken as a crushing argument against accepting the narrative as fictitious. And it is to be borne in mind that in the next succeeding chapter, the events of which seem to have followed closely upon those of this one, God expressly refers to the fact that "the iniquity of the Amorite" was not yet full—yet (as other Scripture and archaeological remains indicate) it (in the form of both moral wickedness and idolatry) was very great; and in a few generations, the seed of Abraham should dispossess all the evil tribes. What Hebrew, then, we may ask, at least of some later age than some pre-Mosaic, would have invented an episode in which Abraham should have paid tithe to a petty Amorite king? It was still more unlikely that such a thing would be attributed to the patriarch in the moment of his return from his successful conflict with the great Eastern monarchs.

Genesis 14, then—and not the least the Melchizedec episode of it—records a true historical occurrence, and one in which, we observe, the moral harmony is perfect. Melchizedec was a notable and noble exception to many of the Amorites, and held a pure faith, and Abraham could with readiness of mind give him a "tenth of all" recovered. Had not the episode really been a true event in the life of the patriarch, its appearance in the narrative hereof would be incredible; especially as it simply falls into place in the record without any word of scribal explanation or apology

to the Jewish heart for making their great patriarch, the founder of their race and their religion, accept the blessing of and, yet more, himself pay tithes unto a petty Canaanite priest-king.

Then in summing up his chapters on Gen. 14 Piltner says (p. 373):

. . . that Abraham should be recorded as paying tithes to a Canaanite stamps the narrative as one of unmistakable veracity. . . . It is thus made manifest that the fourteenth chapter of Genesis bears within itself, as part of its very texture, the proofs of its being a strictly historical record.

For ourselves we may perhaps be permitted to add our confession of astonishment and of deep thankfulness that, after these millenniums, a patient investigation of the different sources scientifically available should have yielded so many certain tokens of the veracity of the Book. So that, indeed, the recovery of a reference to, or an actual account of, the expedition of Chedorlaomer, on a contemporary cuneiform document from, say, the deeper strata of the ruins of ancient Jericho, could scarcely be so convincing; and such, for the proper and full understanding of it, would, pretty certainly, need interpretation from the narrative of the Book of Genesis.

Every unbelieving critic has rejected Gen. 14, and for—to them—a good reason. For if it is true history, much more of Genesis must also be true; in fact, there would hardly be any stopping place. If every one of the more than forty names of persons, places, tribes, peoples, countries and the like is used correctly, as Piltner's great and exhaustive work proves, then the critical affirmations concerning Genesis have received a deadly blow. Of course, the critics will not find it out until the day of judgment, but the faith of God's people is confirmed, and the folly of the critical hypotheses is made plain.

FOR popular use there is needed some brief, easily understood argument for the absolute truth and accuracy of Scripture, especially from Genesis to Malachi. Professor Robert Dick Wilson, of Princeton Theological Seminary, in his many years of study of the languages of Bible lands, discovered that the inspiring Spirit of God had provided just such an argument,

which meets every need. It is interwoven into the Scriptures, and completely destroys the destructive theories of the higher critics.

A large part of the Old Testament is the history of the Israelites, and in giving this it was of course necessary to give more or less of the history of other nations. This necessitated the giving of the names of their kings. There are thus recorded the names of forty-one kings from the time of Abraham onward, which are also found in the surviving records of these countries. In this way there is given the opportunity of comparing the spelling of these royal names by the kings themselves in their own inscriptions and also in contemporary documents with the spelling in Scripture.

Then there are also found in the Assyrian records at least ten names of the kings of Israel and Judah, occurring forty times. There are thirty-one names of foreign kings of Egypt, Assyria, Babylon, Persia, Tyre, Moab and Damascus. In all, these names of kings are found 184 times in both the Bible and their own languages. Now the wonder of this is that all these names were written in the first place and have been transmitted for from 2300 to 2900 years with the "most minute accuracy." Let us quote:

That the original scribes should have written them with such close conformity to correct philological principles is a wonderful proof of their thorough care and scholarship; further, that the Hebrew text should have been transmitted by copyists through so many centuries is a phenomenon unequalled in the history of literature. (*A Scientific Investigation of the Old Testament*, 1929, by Robert Dick Wilson, p.82.)

Out of the 161 consonants in the names of the kings, all but two or three of these consonants are so exactly a transliteration of the original consonants that there is not a particle of doubt that they are the same. The two or three only can possibly be disputed. (*The Basis of Christian Faith*, 1933, by Floyd E. Hamilton, p. 184.)

These two authors give example after example from ancient literature where lists of names have been copied from one language to another, and in every

case mistakes and errors of the most glaring kind have been made. In lists copied from Egyptian into Greek sixty-five per cent are defective, and other lists show even a far greater number of errors. There does not seem to be known in ancient literature of any kind anything like approach to real accuracy in the copying of names.

All this gives the very strongest kind of proof of the truth and absolute accuracy of both the origin and transmission through the many centuries of the Old Testament records. Dr. Hamilton says (pp.185-6):

The presence of these names of the kings in the text of the Old Testament is in itself the most convincing proof of the historicity and trustworthiness of the Old Testament that could be imagined. Their presence proves that the writers had and used absolutely accurate information about the history which they describe. Suppose, for example, that we were to assume, as the critics say was the case, that the Old Testament, or at least very large portions of it, was forged in the time of Ezra, about 400 B. C., and that a great many of the books, such as Daniel, parts of Isaiah, Kings, Chronicles and Jeremiah, were written in the time of Antiochus Epiphanes about 200 B. C., and dated by the forgers of that time back in the days of Moses to Cyrus according to the traditional dating of the documents of the Old Testament. Now according to this supposition, the men who forged the documents had no authentic documents from which to write their books, but took only vague traditions about the old time events current in their day. According to this theory they have known the names of the kings, but to put them in their proper order in time and to get them in their proper country, would be largely a matter of guesswork on their part. Can we account for the Old Testament books containing the names of these forty-one kings in their proper country, in the right order in time, in the exact place in the history of their countries, and with their names spelled correctly in the Hebrew Bible, by saying that it was guess-work on the part of imposters living centuries later with no accurate sources to which to go?

In replying to this objection, let us note first of all, the facts of the case. In the countries in which 37 of these kings lived, from approximately 1000 B. C. down to 400 B. C. there were nearly 300 kings ruling for different lengths of time. In the corresponding period in the Bible, there are 37 kings mentioned by name. Now remember that we are

supposing that the writer who forged the Bible documents had no accurate sources, and that all he had to follow was vague tradition, which contained the names of these 37 kings. Under such conditions what would be the mathematical probability that he would put the 37 kings in their proper order in time, in their proper countries, and in their proper place in the history of their countries, if he were guessing? Dr. Wilson has reckoned that this probability would be represented . . . by approximately the ratio of 1 to $222,000 \times 1,000,000$ to the 8th power!

A moment of thought will show how impossible it would be to suppose that such a guess could be correct. It amounts practically to a mathematical certainty that the writers of the source books of the Old Testament lived in times contemporaneous with the events which they describe, and had absolutely accurate information at their disposal. Not only is that true, but the marvelous accuracy with which the books containing these names have been handed down to us, not only forces us to believe in the inspiration of the original documents, but almost points to the divine control of the copyists themselves. . . . Now if the original writers and all the copyists were so painstakingly accurate in regard to handing down the names of the kings, where we have shown that it is the easiest thing in the world to make mistakes, and where no other document in history has *not* made mistakes, *how much more* likely would these writers have been to hand down correctly the events and prophecies and revelations in the books themselves, things which were infinitely more important than the names of the kings, and which it is comparatively easy to transmit correctly!

It is evident from the above argument of Dr. Wilson that we have conclusive proof of the historicity and absolute accuracy of the Old Testament. Remember that this argument is based on the text as it now stands, with no attempt to correct any portion of it.

This line of proof was first published by Dr. Wilson in *The Princeton Theological Review* of April, 1919, pp. 224-231, and then in his *Scientific Investigation of the Old Testament*, pp. 72-87. On p. 85f we find:

Thus we see not merely analogical evidence, but the direct evidence forces us to the conclusion that the spelling of the proper names of the kings as given in the Old Testament must go back to the original sources; and if the original sources were in the hands of the composers of the documents, the probability is that, since the composers are correct in the spelling of the names of the

kings, they are correct also in the sayings and deeds which they record concerning these kings. And this we find in general to be true where the Hebrew documents and the monuments both record the great deeds of the kings. Thus the Hebrew Scriptures mention the expedition of Shishak against Judah, and the Egyptian records at Thebes record the conquest of Judah by the same king. The Assyrian monuments speak of the wars of Tiglath-Pileser, Shalmaneser, Sargon, and Sennacherib; the Hebrew documents record the same generally in the same order and with the like results. Mesha says that he asserted his independence of Ahab; the Scriptures say that he rebelled against Israel. From the mouths of many witnesses—for in this case every consonant gives out a voice of testimony—the Hebrew documents are corroborated. The great kings come up from the south and the greater kings come down from the north, and the little kings of Tyre and Damascus and Moab and Israel and Judah meet them in the slash and clash of battle, and the kings record their victories on the pyla of Thebes, on the cliffs of Behistun, on the stones of Moab, on the high built walls of their palaces and tombs; and the great kings and the small go alike the inevitable way of all flesh. But they did not live in vain. For their deeds and their very names speak out today in confirmation of the history of that little, oft-conquered nation whose God was Jehovah and whose oracles were the oracles of God.

The names of these kings—about forty in all—are the names of men who lived from about 2000 to about 400 B. C., and yet they each and all appear in proper chronological order both with reference to the kings of the same country and with other countries contemporary with them. No stronger evidence for the substantial accuracy of the Old Testament could possibly be imagined than this collection of names of kings. It means that out of 56 kings of Egypt from Shishak to Darius II, and out of the numerous kings of Assyria, Babylon, Persia, Tyre, Damascus, Moab, Israel and Judah, that ruled from 2000 to 400 B. C., the writers of the Old Testament have put the names of the 40 or more that are mentioned in the records of two or more of the nations, in their proper, absolute and relative order of time and in their proper place. . . . When we consider that there are nine distinct lines of kings in the countries mentioned, and that there are several hundred kings in all, and that the length of the reigns of the kings could be determined only from the most accurate records, the chance of anyone who did not have access to reliable sources to get a record as exact as that preserved for us in the Hebrew Scriptures would be so small that no mathematician on earth could calculate it (pp. 85-87).

Thus the Spirit of God led the writers of the Old Testament to interweave into their writings this infallible proof that their work is accurate and authentic. Also there is the same full proof that these writings have been transmitted through all the centuries since they were written with the greatest accuracy. Moreover, this is only one line of proof of these truths. And more are being found every year as discoveries in Bible lands are being made.

These proofs do many things. They confirm believers in the Bible as to its being free from error. They show to those who are tempted to doubt the historical accuracy of the Bible history and narratives that the very fullest confidence is to be placed in them. They show the falseness of the late dating of any part of the Old Testament. Moses wrote the Pentateuch, using authentic records in writing Genesis. Joshua, Judges, Samuel, Kings and Chronicles were written at or very near the time of the events they record. The Psalms were written by David and the authors whose names they bear. For proof of this see *The Princeton Theological Review*, Jan., 1926, pp.1-37; July, 1926, pp.353-395 (XXIV, 1; XXIV, 3). All of the theories, hypotheses and the like vain imaginings of all the destructive critics—Driver, Wellhausen and their followers—are found to be entirely unsound and unreliable, and are to be utterly rejected. Christ was a true witness when He said to the Father, "Thy Word is truth" (John 17:17), meaning the Old Testament, as He did in John 10:35, when He said, "The Scripture cannot be broken." Christ also said, "There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed Me; for *he wrote of Me*" (John 5:45). Again, ". . . All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44); by which He meant the Old Testament

Scriptures which He mentioned in the next verse.

It is either follow Christ and believe the Scriptures in their standing as the Word of God, or else follow deceive and deceiving men in their rejection of both Christ as the Son of God and the Old Testament as the Word of God. In every way the Bible is proved to be truth, and it must follow that those who reject it are rejecting the Truth. (The two books quoted from in this article are published by Harper & Brothers.)

Incarnation of Christ, Basis of Christianity

H. M. PENNIMAN, BEREA, KENTUCKY

FACTS refer to things done. Truth has always existed and always will. Every truth of Christianity is the same yesterday, today and forever. Things done hold truth within reach. Certain great things form a group of facts on which Christianity is based.

In the New Testament one great fact is the Incarnation. The Virgin Birth means Jesus had no human father. Mary was overshadowed by the power of the Most High. This great fact stands out startling, demanding investigation and acceptance. This prominent truth of Christianity has acted on rude antagonism as a red flag of controversy and on refined enmity as a stimulant of subtlety.

Attack, with every intellectual weapon, has been constant. This fact of the Virgin Birth has fastened the other world to this one in a way that cannot escape contemplation; it centers the opposition of those who refuse to accept all other parts of the Bible, and all those who assail the Christian faith.

With open enemies of the Virgin Birth, often frank and able intellectually, are found sympathizers of various degrees of strength and intelligence. These sympathizers hover around the question in states of mind too numerous to mention.

One such state of mind is getting itself into notice in pulpit and press and finds expression in words like this: "If the tradition of the Virgin Birth should go, the fact it carries will remain and do its work."

This statement challenges definition.

The Virgin Birth means *Incarnation of Being*. Those who say they believe in the Incarnation but reject the Virgin Birth, mean by Incarnation simply the incarnation of character. For instance: the man who is honest incarnates honesty; the person who is kind, incarnates kindness; which is all true—and would to God we all incarnated more virtue! But while the Virgin Birth means the incarnation of perfect character, it means far more; it means the Incarnation of Deity; it means that Jesus Christ is God, as well as man. This Incarnation of Deity in Jesus Christ means the Incarnation of God. It is this Incarnation of Being in the Virgin Birth, in addition to holy character, that is a stumbling block to many, and is rejected by them.

These objectors say: "Reject the idea that Jesus Christ was born without a human father, and the truth about the incarnation of character will go on just the same, with the idea of deity left out." But deny the fact of God incarnated in Jesus Christ and you deny one of the most impressive contacts God has made with the human race, the basis on which Christianity stands.

Human birth is one of the most familiar facts known to man, and the Incarnation of Deity in Christ Jesus holds God within human reach. "Cut out this fact and the truth will remain." Will it? Yes; but will remain out of reach.

Mere human methods of showing the way to God will be a hard road to travel, compared with the way God has made plain in the Virgin Birth. There have been projected many such human methods, but they have all failed. Turn men loose with Socrates, Marcus Aurelius and the secular poets, and tell them to find God, and what may we expect? Man

was so turned loose by the millions and the result was, he remained loose and lost, according to the words of Jesus Christ. Pagan mythology is the result, the world around.

It takes no prophet to foresee what will follow when the pulpit makes the statement. If it is accepted that "Jesus had a human father and the traditional view of the Virgin Birth passes away, yet all the truth that the doctrine was intended to convey remains and is upheld just the same," we know nothing more paralyzing to Christianity. To throw away the traditional view of the incarnation is far more prodigal than the son in the parable among swine was with his substance. Deep down in the heart of hope is the importance of the Scriptural view of the Virgin Birth.

Throw that away and what does one witness but the waning of the power of God unto salvation with a logical impotency of the so-called Christian Church in matters of holy living and soul-saving power. Oh, the sadness of all human substitutes for God's way with those who are His! Where there should be soul-inspiring triumphs of spirituality, rejoicingly marching on, "conquering and to conquer," one sees all manner of worldliness, a lack of that soul-sustaining faith in Christ, which gave to the faithful apostles, martyrs and holy mothers together with untold millions, ability to trust and joyfully triumph unto everlasting life!

The God-filled life taught us by the Incarnate Christ is the only religion fit for this sad old world to save it from ruin and impart to it the power of salvation for this life and that which is to come. How long will it take this old world to learn the lesson taught by Christ, that, "Without me ye can do nothing"?

If we would rise into noble characters we must use the means heaven has provided for our uplifting—prayer, the Bible, the church, the companionship of the best.

The Temptation of Jesus

REV. J. J. HUNTER, MOORE, MONTANA

TO arrive at an adequate understanding of the temptation of Jesus it is necessary to recognize the dual nature of His personality—that is, that He was both human and divine; that He was just as human as we are, and just as divine as God the Father is. Failure to recognize this fact has led to much fallacious thought. With this fact in mind, I will quote from the three accounts of Jesus' temptations as found in the Gospel records.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil; and when He had fasted forty days and forty nights He was afterward an-hungered, and when the tempter came to Him He said . . . —Matt. 4:1-3.

And immediately the Spirit driveth Him into the wilderness, and He was there in the wilderness forty days tempted of Satan.—Mark 1:12,13.

And Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the Devil; and in those days He did eat nothing, and when they were ended He afterward hungered.—Luke 4:1,2.

We note that all three of these writers agree that Jesus was "tempted of the devil." And it would seem that such testimony should be sufficient to dispose of the claim of some scholars that Jesus went out into the wilderness "to think things through." We note, further, that both Matthew and Luke are specific in their statements that it was *after* those forty days that Jesus hungered, thus giving Satan his opportunity to begin the three temptations mentioned in the records by suggesting that He gratify His hunger by working a miracle.

But Luke is still more specific; he states that it was during those forty days of fasting that Jesus was tempted of the devil, previous to the three temptations subsequent to His *hungering*. Read Luke's statement again: "And in those days He did eat nothing, and when they were ended, He *afterward* hun-

gered." And such a statement would seem sufficient to disprove the oft-made claim that the three temptations mentioned in the Gospel story comprised all the temptations which Jesus underwent in the wilderness. But in further refutation of that false claim, I quote from Heb. 4:15:

For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was *in all points* tempted as we are yet without sin.

Two things stand out boldly in that Scripture: 1. Jesus was tempted *in all points*. Now sit down and give your entire life a careful analysis, and I feel sure that you will be convinced, as I have been, that you have been tempted *in many points* not covered by the three temptations mentioned as coming to Jesus. Nor would it take anything like forty days and nights to bring those three temptations to Him.

2. Jesus was tempted *as we are*, and we are tempted as human beings. So as a *human being* during those forty days and forty nights in the wilderness Jesus was tempted *in all points as we are* or can be tempted of the devil, *and yet without sin*. Otherwise how could Jesus be "touched in all points with the feeling of our infirmities"?

So I feel safe to assert, and that on Scriptural grounds, that during His forty days' wilderness experience, Jesus met and repelled every temptation for human beings which the devil, with all his cunning, can possibly bring to bear upon the children of men. And thus it becomes true that, "Having suffered being tempted, He is able to succour those that are tempted."

Some persons may enter the objection that Jesus could not have been tempted to transgress any of the Ten Commandments. But why not? Are not other human beings so tempted? Are not those commandments among the "a-

points" at which men and women are tempted? True "God cannot be tempted with evil"; but it was not the *divinity* of Jesus, but His *humanity* which was at that time tempted. Unless we admit this we can have no adequate conception of the awful, yes, terrific, struggle which Jesus underwent there in the wilderness for us.

I wonder how many people, even preachers, have ever taken time really to contemplate what those forty days of temptation must have been to Jesus, and what they mean to poor, tempted humanity? Does some one say that the thought of Jesus being tempted to steal or kill or commit adultery is degrading to Him? I reply by asking: Is it degrading just to be tempted, unless one yields? And the only answer must be, No. Jesus knew that we as human beings would be tempted at every point, and so He yielded Himself to "suffer, being tempted, that He, indeed, might succour them that are tempted."

So, alone into the wilderness He went to allow the devil to do his worst, that He might know by experience what we have to undergo, and show us a "way of escape." Does anyone think that the devil would overlook such an opportunity by leaving Jesus exempt from the temptations by which so many thousands of other human beings had been overcome? Such a thought belies his Satanic intelligence.

So, dear reader, I feel sure that Jesus "has suffered in all points" at which you and I have been or may be. "And yet without sin!" So He knows the strain and stress of it all, and also knows that "there is a way of escape, that we may be able to bear it."

And what is that way? Jesus afterward said, "Watch and pray that ye enter not into temptation." And that, dear reader, is the way of escape. It was doubtless Jesus' way; and it is our way, and the only way. But a way accessible to all.

With the fact in our minds that it was the humanity of Jesus which was

tempted in His wilderness experience during those forty days, we are prepared to enter into a discussion of the three special temptations mentioned in the Gospel records. And in this study I will follow the arrangement in Matthew. In Matt.3:3 we read:

And when the tempter came to Him, he said, If thou be the Son of God, command these stones that they be made bread. . .

If thou be the Son of God! How insidious is the suggestion! Having failed to conquer the humanity of Jesus, the devil now, in sheer desperation, dares to question His Divinity with an *if*. Many others have done and are doing the same thing.

John the Baptist had told the Jews, "God is able of these stones to raise up children unto Abraham." So the devil would insinuate, "*If thou be the Son of God,*" surely Thou canst turn stones into bread. Could Jesus have so done? Most certainly. He, who afterward multiplied the loaves and fishes, could have changed stones to bread. Then why did He not do so? For at least two reasons: (a) Jesus never used His Divinity to minister to His own humanity. God sent angels to do that. (b) Jesus did nothing at the suggestion of Satan. And we do well to follow His example. To yield to any suggestion of the devil is sin. So Jesus answered, "It is written, man shall not live by bread alone," etc.

Thus foiled, the devil tries again by taking Jesus into the Holy City and setting Him on a pinnacle of the Temple, and saying: "*If Thou be the Son of God.*" And, taking the hint from Jesus' answer to him, backs up his temptation with a quotation from the Scriptures. One might say that is just like Satan. And it is. But what shall we say when men fall to the same depth of depravity? And couch their temptations to doubt the Word of God in the language of that same Word? Let Jesus answer:

But whoso shall offend one of these little ones which believe in Me (by causing them to doubt), it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea.

The same reasons for Jesus' refusal to comply will apply here as above. But I will add that it was not because He refused to be a "wonder worker," as some claim, for He worked many wonders afterward both to relieve suffering humanity and to show forth His Divine power that men might believe on Him. Next, and last.

The Devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them, and saith unto Him, All these will I give thee if thou wilt fall down and worship me.

Here was offered all world power and glory by way of compromise. Thus thrice did the devil dare to tempt the divinity of Jesus. Does any one question this? If so, read Matt.4:7: "It is written, Thou shalt not tempt the Lord thy God." But this tempting was not to commit any evil, but to yield the point of supreme Divinity. "Let me be first. Let's not fight, but compromise the matter," was Satan's plot. How enticing, and yet how wrong, is the way of compromise anywhere, but especially at the point of the Divinity of Jesus.

Now mark well Jesus' final word to all such compromise:

Get thee hence Satan, for it is written, "thou shalt worship the Lord thy God and Him only shalt thou serve."

And the Devil obeyed that Divine command, for he recognized that God had spoken and he must obey. Could Jesus have made any higher claim to supreme Divinity? Then why do men dare to question His Divinity? Do they not see that His same, "Get thee hence," is awaiting them also?

This interpretation of the temptations of Jesus has a direct bearing on all our Lord's ministry, and also on the lives of men today. Having been defeated at every turn, the devil and all his host recognized Jesus and His Divine power wherever any of them have met Him; and, though often raging, they went out at His command. And the same is true today. The devil must still obey the voice of Jesus Christ and "Get

hence" at His command. And so it is ever true: "If the Son shall make you free, you shall be free indeed."

Truth of the Bible

DR. J. NEWTON PARKER

The Bible says thousands of times that it is the Word of God.

The Bible is the only book that meets the needs of human life.

The Bible is a unit though it has sixty-six books, and was written by about forty authors over a period of more than 1,500 years. Someone infinitely better and greater than man must have been its author.

The Bible is universally conceded to be superior to all other books ever written.

The inspiration, and, therefore, the truth of the Bible, is shown by the effects of its teachings upon the world.

The Bible writers were among the most holy men that have ever lived. If it were untrue, they would not have written it; and bad men if they could would not have written it, for it condemns them.

The Bible is the only book that can show us the way of salvation, and it does that perfectly.

The Bible is a book that no one has ever outgrown; it is beyond man, but for him.

Other books deal with the past, but the Bible deals with the past, present and future, and does what it says it will in the hearts and lives of all men who comply with the conditions.

It has been persecuted, and wicked men have done all in their power to destroy it; but it is indestructible.

Religion has been too much debated and not enough lived. We have made religion too academic. It has not been the expression of our spirit. We shall never come to this new sense of God by way of argument, but only by way of allurements.

The Problem of Atonement

REV. C. L. RICHARDS, LINCOLN, NEBRASKA

IN my school days I found mathematics very interesting; but three problems were too hard for me. The first one was in mental arithmetic. By changing it into practical arithmetic, it was easy to solve. The problem was, If one-fourth of six were three, what would one-half of twenty be? I thought one-fourth of six is *not* three, and every one knows that one-half of twenty is ten. In practical arithmetic, however, if one-fourth of six bushels of apples cost three dollars, then one-half of twenty bushels of apples would cost twenty dollars. Algebra, geometry, trigonometry and surveying were easy studies.

Now, I knew how to measure the distance from the earth to the moon; but my second hard problem was to measure the distance from the earth to the planet Venus, and to do it in two hours. Not one in the class did it.

The third problem was in religious mathematics. How could one person, Jesus Christ, die for, and in place of, millions or billions of people? I accepted the Bible statement as a fact. My faith did not falter, for I had learned to accept all Bible statements on faith, expecting some time clearly to understand.

Later, I read the story of Arnold von Winkelried, of Switzerland. In the battle against the Austrians, when the enemy in compact form assailed them, he rushed forward, grasped with outstretched arms as many spear-points as he could reach, buried them in his own bosom, and bore their holders down to the earth by his weight. His companions rushed over his body into the breach thus made, slew a great number of the armored knights, and threw the remainder into the utmost confusion and dismay. This story did not solve the problem of atonement for me, but was a help to my understanding. Jesus Christ was greater than that heroic Swiss soldier, and did a far greater work for the

whole world, living a righteous life and dying a victorious death for millions of people.

Christ's life and death were more than an equation. The Creator is superior to the creature. His was a wholly righteous life lived for us, and His death was a complete separation from God the Father when He called out, "My God, my God, why hast Thou forsaken me?" Jesus Christ, the Incarnate One, who came to earth in human form—the Infinite One, the Supreme, the Transcendent One, greater than all humanity—solved the problem which no one else could solve.

In mathematics we have many symbols—for plus, minus, division, etc. We have a sign which means "greater than." So Jesus Christ is *greater than* all the human race. A divided by X (represented like a fraction, A above and X below the line) stands in mathematics for the infinite. Now, Jesus Christ is the Infinite One, and is therefore more than equal to all the millions of the sinful human family! In His love He gave Himself as our perfect Substitute in righteousness and expiation. On this profound principle the inspired apostle could truly say of Christ: "He is the propitiation for our sins; and not for ours only, but also for the sins of *the whole world*" (1 John 2:2). Isaiah, the Messianic prophet, put it this way: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the *iniquity of us all*" (Isa. 53:6). Peter also said: "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

In the sense of personal blameworthiness, guilt cannot be transferred from person to person. In the sense of liability to suffer, however, to maintain the honor of violated law, it can be. The teaching of revelation is that it has been. In the doctrine of the atonement it is not taught that an innocent being has

suffered punishment in the sense of pain inflicted for personal blameworthiness, but that Christ's voluntary sacrificial chastisement has been substituted for man's punishment.—*Joseph Cook, D.D.*

Missions and the Crucified Life

F. G. HUEGEL, D.D.

IN the field of missions and missionary endeavor the difference between a life of imitation of Christ and of participation with Christ is most telling. It is here that I have myself put to the test this principle of identification with Christ in death and resurrection. The result has been so overwhelmingly satisfying, so far-reaching, so incalculably blessed, that I look upon the years prior to the experiencing of the power of the Cross, as well-nigh wasted. I walked with an uncertain step; I aimed at an uncertain goal; I employed uncertain weapons; I garnered exceedingly unsatisfying fruits. I see now that much of my labor was not only unsatisfactory, but positively harmful.

I preached Christ in the power of a "self-originated" fervor and consequently mutilated Him. It gave Him no chance to reveal His true self. Christ must be preached in the power of a Christ-centered, Christ-possessed, Christ-empowered life. Christ is never truly preached until the one who bears the message is himself so hidden away with Him in God, that it is no longer the messenger who speaks, but Christ speaking through him. He (the messenger) must learn to bury himself in the Saviour's wounds, so to speak, and die to his own life, if he would present Christ in Apostolic fashion to perishing souls.

Rivers of living water must accompany the message—the listener must be inundated in a Divine life, if he is to be given a chance to appraise the Christ of God, and see Him in His true glory. Unless the Gospel is preached with "the power of the Holy Ghost sent

down from Heaven" it is not the gospel at all, no matter how true one might be to "the letter." "The letter killeth—it is the Spirit that giveth life."

Mission Secretaries and pastors in all lands are painfully aware that missions today are passing through a crisis. The triumphant note is gone. The great expanding machinery moves as never before since the Great Commission, and yet missions are not breaking the power of heathenism. The crux of it all is that we have not exalted the Cross. A watered-down gospel wins adepts and experts among the heathen, but it can never bring the results the Lord seeks nor cope with the subtle forces of heathenism and break their power.—*Bone of His Bone.*

Public Enemy No. 1

"The college degree, 'in instances the range from twenty-five to thirty-nine percent. of admitted deterioration,' has aided and abetted in 'character deformation.' 'We nominate as America's public enemy No. 1,' he said, 'the notorious faith wrecker who sits high in the council of academic distinction, scoffs at religion, denies the existence of God, and exterminates the spiritual life of the nation's youth and flower—the infidel teacher who receives popular plaudits and high salary, often paid by tax levied for his cut-throat attacks on Christianity. The university professor, who takes the pay of Christian endowments and of church-going taxpayers, and then, *a la Machiavelli*, poisons the brain and the heart and soul of his students, is guilty of a crime a hundred times more treacherous than the bloody massacres by war-torn gangsters. Collegiate immorality is not merely a special brand of common indecency, but it is directly the harsh product of unbelief and the practical atheism that has usurped control in many college courses."—*Prof. Walter A. Maier.*

All but God is changing day by day.

God, the Author of the Old Testament

J. M. STANFIELD, CLEVELAND, TENNESSEE

JESUS, Who was without sin, and Who said "I am the way and the truth and the life," could not cross or contradict himself. This is true of Him if considered only from the standpoint of His human nature. But He was not human only, He was divine—He was God. Then, what He says about the Old Testament has absolute authority, and is final.

In Mark 7:7-13 Jesus calls the writings of Moses "the commandment of God," "the word of God," although in verse ten He says Moses wrote; in quoting the same thing in Matt.15:4 He says "God commanded," implying that God was really the Author, writing through Moses. But since Jesus Christ is God, He Himself is the Author of the Old Testament, and as Jesus Christ is "the same yesterday, today and forever" (Heb.13:8), He could not say anything in the New Testament that would contradict what He said in the Old Testament.

In His temptation by the devil as recorded in Matt.4:1-11 Jesus quoted the Old Testament scriptures as morally binding on His own conscience, and in John 10:35 said, "the scripture cannot be broken." That is, since the scriptures are the word and command of God, to disregard, or break them is disobedience to God and incurs His condemnation and punishment. Jesus was saying this of the Old Testament, but it applies also to the New Testament which had not yet been written. No other book or message has this kind of inspiration and authority.

Speaking to the Jews, Jesus said:

Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John 5:46,47.

This is clear evidence that Christ and Moses were in harmony. To reject Moses is to reject Christ. As stated in

John 5:39 the scriptures of the Old Testament "testify" of Christ. They point Him out and make clear the true Character of Christ and His mission. Hence we cannot condemn the one and believe the other. We cannot hold to Christ and the New Testament and at the same time reject the Old Testament. It takes both Old and New Testaments to make the Bible, which is the "Word of God" as stated by Christ, hence it must be pure, just and good, and in perfect harmony throughout, or else Christ and God have born false witness, which we know is impossible. Jesus said He did not come to destroy the law or the prophets, but to fulfill them—fill them full, or carry them into effect, as when Paul exhorted Timothy to "fulfill his ministry," meaning that he should preach and perform the duties assigned him. Jesus said further regarding these Old Testament scriptures:

Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Paul was great, and he went everywhere preaching Christ from these scriptures. He is in harmony with Christ when he writes in Rom.7:12, and in Rom.3:31:

The law is holy, and the commandment holy, and just and good.

Do we then make void the law through faith? God forbid: yea, we establish the law.

And referring particularly to the Old Testament as we have it today and speaking to a Christian minister in the Christian church he writes:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:16,17.

Writing to the Christians at Rome he states:

For whatsoever things were written aforetime were written for our learning, that we

through patience and comfort of the scriptures might have hope.—Rom.15:4.

Thus we see that Christ and Paul endorse the Old Testament without making any exceptions. They believed it in every particular and as a whole, not in patches.

The writers of the Old Testament are in harmony with the writers of the New Testament on this point. We quote Lev.26:46, and Neh.9:13:

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses.

Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.

Ps.19:7-9 states that

The law of the Lord is perfect, the statutes of the Lord are right, the commandment of the Lord is pure, the judgments of the Lord are true and righteous altogether.

And this includes all those laws which our skeptical friends say are wrong in principle and are horrible, such as "an eye for an eye and a tooth for a tooth," etc. But we must accept the Bible as a whole or brand the above statements of Christ and Paul, and many others that we might have quoted, as false, which of course would put us without the pale of Christianity among the skeptics or infidels and so-called modernists.

The expressions, "The Lord spake unto Moses," "Thus saith the Lord," "The word of the Lord came" and their equivalents are used about three thousand times in the Old Testament. God cannot lie and say or write anything wrong or morally bad. We may not understand difficult passages in the Bible and may wrongly interpret them, but we should not blame God or the Bible for our ignorance.

Every great revival has held up the Word of God and preached it with burning conviction. Every real revival until Christ shall come again will continue to do just that.—*Western Recorder*.

The Bible

Ulysses Grant said: "Hold fast to the Bible as the sheet armor of your liberties. Write its precepts in your heart and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, of special revelation from God."

Roosevelt said: "Every thinking man when he thinks, realizes what a very large number of people tend to forget—that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said: "The Bible is the word of life. I beg that you will read it and find this out for yourselves; read not little snatches here and there, but long passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Talmage said: "Walk up and down this Bible domain; try every path; plunge in at the Prophecies and come out at the Epistles; go with the Patriarchs until you meet the Evangelists; rummage and ransack; open every jewel casket; examine the skylight. . . . Year calculate on a lifetime voyage. Sail away O ye mariners, for eternity."

Sin Its Own Executioner

WILLIAM MEGGINSON, D.D.

THE evolutionist repudiates the Christian tenet of sin and guilt.

He says it is a burden inherited from our inferior animal ancestors. There are preachers who preach and teachers who teach that "sin must not be taken too seriously; that it is no bad inclination of the heart, no habit or condition, but exclusively an arbitrary act of the will, which arises from a conflict between nature and culture." Vice and crime are freely admitted, but no sin. A person is therefore predestined to run counter to the accepted laws of society and the commandments of God. If so predestined, there is no guilt nor individual responsibility in a thing you cannot help doing.

There is ordinarily not much logic among the evolutionists, but when they are confronted with the indisputable facts of vice and crime, consistently exhibited in the lives of men, they must account for it. Accordingly they lay it on our supposedly animal ancestors, who have no "come back."

This might pass, if it was not for another fact, that there is neither vice nor crime among animals, and it cannot be proven that there ever was. If there was such, away back there when humans were getting their nature, it speaks well for the animals that they have reformed, while man, their highest progeny, has remained bad or become worse. Whoever heard of a monkey kidnapping his neighbor's baby? Has any evolutionist discovered a "red light district" in the jungle? It is a gross slander of the animals! Animals do fight for prowess in the jungle, and kill for food, but not for vindictiveness nor for fun.

Bible believing Christians accept the Bible account of man's present estate. They believe that man was really holy when he was created; that the first man, exercising his free will, rebelled against

God and obeyed Satan. That he fell from his sinless into a sinful estate and was confirmed a moral, responsible being. That all mankind fell with the first man, and have inherited from him a nature that is corrupt and which, when allowed rein, is capable of any and all of the category of horrible spiritual attitudes, and unspeakable deeds recounted in Romans, first chapter. Man is accountable for all of them because he performs them in the full exercise of his free will. He chooses to do them. His corrupt nature urges evil deeds, but cannot coerce a man into their performance. Any man can, by the exercise of his free will, refrain from doing them. We deny that man is obliged to do evil. This ability to refrain from evil renders man morally responsible for all of his acts, and if evil, responsible for the perverse will which prompts them.

The Bible calls evil thoughts, words and deeds, sin. Anything which is contrary to or against the holiness of God, is sin. The man who regards not the will of God, or despises it, and of his own volition does violence to His will, is a sinner. The Bible is careful to attribute sin to an evil heart or inner nature of man. "The *soul* that sinneth it shall die." Ezek. 18:4. "Out of the *heart* of men evil thoughts proceed, fornication, thefts, murders, etc." Mark 7:21-22. In the eyes of God, the evolutionist's "burden" inherited from the animals, is a devilishness of the heart, for which man is held morally responsible.

If there is moral responsibility, then a general righteous law, which immoral acts contravene, will have full right and power to enforce itself with penalties for its violation. God does not issue an individual or special decree, prescribing death because of the sin of any man. This is a general law or principle of the Kingdom of God. It is capable of enforcing its own penalty, and with re-

morseless exactness does enforce its own penalty. It knows no clemency and is incapable of pity. This is law: "The soul that sinneth it shall die." Its New Testament equivalent: "The wages of sin is death." Rom. 6:23.

This self-enforcement of the law of sin and death, is conspicuously set forth in at least three passages of New Testament scripture:

1. Rom.6:23: "The wages of sin is death." In this passage there is nothing which hints at an arbitrary act of God, imposing the sentence of death upon someone who has failed to please Him. Death is here represented as something which has been earned. "Wages" is the pay due for the investment of time and energy. The man who invests his God-given time and his mental and physical energy in sin, earns something. To use a common phrase, "Something is coming to him." Of what character shall it be? It would require a miracle to get something good out of something bad. Our evolutionist friends do not believe in miracles. They could not possibly expect that life could come out of such a course, call it what they please.

No! death is inevitable. It may not come suddenly, either to soul or body, but it is on the way. The Christian worker needs not that the sorry story be rehearsed in his ears. The bleary eyes, the contorted features, the shattered nerves, the broken body, all advertise that death comes on apace. Unless something up-roots the habit or custom of sin in such a life, or diverts its way, it is like a ball rolling down hill—it is bound to reach the bottom. Right here is where the gospel of grace, through Jesus Christ, steps in, giving the soul a right-about-face and power to pull the grade already passed over. It up-roots the devilish bent to sin, by implanting a new life, born from above, and enables the possessor to "will and to do of God's good pleasure."

2. James 1:15: "Lust when it hath conceived beareth sin, and the sin when it is full grown, bringeth forth death." This is the language used to describe

the biological processes of the birth of animal and human bodies. Conception is the first step in the reproduction of life, when the life-seed becomes fertilized. Life thus begun, inevitably matures and in due time is born or "brought forth." This process in the physical world is relied upon to propagate any species.

James says it is just as certain in the world of spirit. Lust, which is sin, is conceived. Its progeny is sin. Sin matured as its child, is death. Notice that in this figure, lust, sin and death are considered to be of the same nature and character. Lust is sin; sin is death; death is the full grown, mature fruit of both lust and sin. Lust becomes the grandmother and sin the mother of death.

3. Gal.6:7-8: "God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh, shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the spirit reap eternal life." In this passage we have perhaps the clearest and strongest statement of the fact that sin is its own executioner. Every man expects to reap the same in kind of that he sows. The harvests of the world are based upon the exactness with which nature reproduces seed "after their own kind." Likewise, an increase of the seed sown is expected. If these laws in the natural world were violated, God would be mocked.

It is folly for any man to sow seeds of sin and expect to reap anything but sin. We saw above that sin and death are synonymous terms. The harvest of sin is bound to be death or God would be mocked. Sowing to the flesh cannot reap soundness, but corruption. God is loving and exhibited its depths in the gift of His Son, that sinners should not perish. But God has never loved any man enough to give him a harvest different from the seed he has sown. A man who presumes upon the love of God, outside of the channel God has made for the flowing of that love—Jesus Christ—is foolish now and is destined for a rude

awakening when the period of sowing is over.

We who have come to Him, through the channel or way he has provided, can never cease to thank Him for the power to over-sow the field. "He that soweth to the spirit shall of the Spirit reap eternal life." Eternal life is a harvest, but the proper seed to produce it has to be sown. "Let the wicked forsake his way, . . . and let him return unto Jehovah, who will have mercy upon him." The only way to return to the Lord, for this dispensation, is to accept the Christ. "I am the way . . . no man cometh unto the father but by me." "Come unto me, all ye that labor and are heavy laden. Him that cometh unto me, I will in no wise cast out."

The evolutionist makes no provision for a change in the "animal" nature of man, with his inherited "burden" of tendency to commit vice, crime, and otherwise run counter to the accepted laws of society, moral and otherwise. Man is destined to live and die with the "burden" on him. It reminds one of the "mortal error" of Mrs. Eddy, into which she fell and still is. Right at this point God interposes with His grace in Christ, providing for a change of the inner nature of man. "Ye must be born again . . . from above." "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." "I am come that ye might have life" (spiritual life). "Wherefore if any man is in Christ, he is a new creature (or creation)."

It would be of interest now to ask, Does it work? Will an acceptance of Christ and the provision of grace God has made through Him, so change the inner nature of man that he will freely choose to refrain from evil and strive to do good? Will it make a man good, so that of his own volition he will cease to do evil and learn to do well? Peter (2 Pet.1:4) says we become "partakers of the divine nature."

And again (1 Pet.1:22-23), "You have purified your souls through the truth . . . having been begotten again." In Eph.4:22-24, Paul speaks of the old

man with his deeds having been put off, and the "new man who after God is created in righteousness and true holiness," having been put on. All of this gets down to the root of the matter. The partaker of the divine nature, thinks and acts within the character of that nature. The soul that has been re-created by a new birth, behaves as a new creature. The "old man" with his deeds has been put off, because the inner nature has been re-created in righteousness and true holiness.

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God" (2 Cor.5:20).

Lynchburg, Virginia.

Evolution in our Schools

The Reds count that all who preach or teach evolution are working, even unwittingly, for the world-wide cause of the Reds. They laugh to see the rich pay for it. They know that evolution will destroy the churches, the colleges that teach it, and the Constitution of the United States, as well as the present industrial world. They know that as soon as the masses in this country are taught evolution by having it taught in all grades of our schools, as it is done today, that the masses will stop theorizing about it and will put it into practice, and thus become Reds. They will rise up and take possession of all property and natural resources. The end of a road, better than a theory, tells you where it leads.—*H. H. Gregg, D.D.*

Christian Cosmetics

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. She replied: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love."

"Rejoice evermore"—take everything from God. "Pray without ceasing"—take everything to God.

Man—A Living Soul

PRESTON M. EVANS

MAN And Ape, Cousins, 25 Million Years Ago." This caption in the *United States News*, heading an article containing the views of Dr. Alex Hrdlicka, would make man little more than a glorified ape. "There are striking resemblances between man and the great apes which show beyond doubt (?) a common, but very remotely common, ancestry" the account continues.

Suborder of Primates, Anthropoidea, species *Homo sapiens*, is the zoological classification given man—the highest type of animal existing or known to have existed, but differing from other animals more in his extraordinary mental development than in anatomical structure. Not regarded as descended from any existing form of ape, man is *believed by some* to have become differentiated from the common ancestral type (neither man nor ape), in the Pleocene (5 million years ago) period, by others not until the early Pleistocene (50 million years ago) period.

Of all creatures, man alone, has the power of articulate speech, and largely by reason of this power of speech the capacity for reasoning. The possession of this power of speech and this capacity for reasoning by man only, is conclusive proof that man is neither a descendant nor a cousin of the ape.

Max Muller, the philologist, writes:

As far as we can trace the footsteps of man, even on the lowest strata of history, we see that the Divine gift of a sound and sober intellect belonged to him from the very first; and the idea of humanity emerging slowly from the depths of animal brutality can never be maintained again in our (the nineteenth) century. The earliest work of art wrought by the human mind—more ancient than any literary document, and prior even to the first whisperings of tradition—the human language, forms one uninterrupted chain, from the first dawn of history down to our own times. We still speak the language of the first ancestors of our race; and this language with its wonderful structures, bears witness against such gratuitous theories. The formation of language, the

composition of roots, the gradual discrimination of meanings, the systematic elaboration of grammatic forms—all this working which we can see under the surface of our speech attest at least from the very first the presence of a rational mind, of an artist as great as least as his work.

The Bible student recognizes the unproved hypothesis of man's relationship for what it is—a mere guess, and a poor one, since the Word of God distinctly states: "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Logically, for man and the ape to be related they necessarily must be of "one kind of flesh," the flesh of men. Since the "flesh of men" has existed from the sixth day of creation, there is no point in trying to prove that man has evolved from the ape (flesh of beasts), unless it can be proved as well, that the original type of man made from the "flesh of men" has become extinct. With this in mind and the fact that man was created last, the highest type of creature, the only conclusion can be that the ape, if of the same flesh, must now be a degenerated type of man. But this conclusion is contrary to the whole theory of the evolutionists who insist that man is ever evolving, not degenerating.

Man is a "living soul" made in the image and likeness of God. At the close of the sixth day of the creation God said:

Let Us make man in Our image, after Our likeness. . . . So God created man in His Own image, in the image of God created He him. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Man is not a body containing an undying spirit. Man is an undying soul, temporarily resident in a tabernacle of flesh and blood. The real man is invisible to the eyes of men.—*Reginald Wallis*.

As a living soul, man, unlike the minerals and the plants, and to a greater

degree than the animals, is self-conscious—he has feelings, affections, desires, both mental and physical, and an active will.

His spirit has a capacity for God-consciousness; it enables him to know, to perceive, to understand—although markedly—the things of God, and to commune with Him.

The corporeal and visible part of him, his body, consisting of flesh, blood, bone; the seat of his senses—hearing, sight, smell, taste, touch—makes him conscious of his immediate surroundings. Subject to innumerable ills and accidents, the normal wear and tear of an active life together with inherited defects; this body finally ceases to correspond with its environment, and man the living soul is forced to take leave of it.

Man is in the image of God only in the sense of having been created upright—originally righteous. He was not created a sinner, but having a free will, he voluntarily chose to disobey God. In so doing he became the origin of all the physical and moral evil which has since come upon mankind. “. . . by one man entered into the world.”

In the New Testament three distinct types of men are described: the *natural* man—old, earthly, sensual; the *spiritual* man—new, renewed, “Born of water and of the Spirit”; and the *carnal*, or *fleshly* man, who although a renewed man, continues to walk after the flesh rather than with God. “. . . the *natural* man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” But he that is *spiritual* judgeth (discerneth) all things,” redeems the time, tries to understand “the work that is done under the sun” and the will of the Lord, and gives “thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” The *carnal*, or *fleshly* man—the babe in Christ—understands little of the will of the Lord or of His Word and must be

fed with milk, rather than with meat, the deeper spiritual truth.

The *natural* man considering the heavens, the earth, the great works of nature, cries out, “What is man, that Thou art mindful of him?” He looks about and sees his friends and loved ones pass away and he comes to realize that “his days are as grass: as a flower of the field, so he flourisheth. . . . The grass withereth, and the flower thereof falleth away.” He perceives that man “born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not”—like a “vapour, that appeareth for a little time, and then vanisheth away.” Observation teaches him that “it is appointed unto men once to die.” He asks, “What man is he that liveth, and shall not see death?”

The *spiritual* man has no such doubt in his heart; he possesses a peace of mind and heart which passeth all understanding. His view of life is not pessimistic. He knows for a certainty that God does not consider him an insignificant creature of little value; but rather of such worth that “He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” No matter how short, futile, and of little consequence life on earth may seem to the *natural* man; the *spiritual* man knows beyond a doubt that his days on earth are but a preliminary for the life beyond the grave, which life is eternal. This eternal life was promised to any man by our Lord Jesus Christ, who said: “Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”

Asheville, N. C.

When the famous scientist, Lord Kelvin, was asked to name his greatest discovery, he replied, “My greatest discovery is Christ.”

God's Collegiate Saturday Night

LESTER SNYDER

PASTOR Henry Savage of Pontiac, Michigan, told once, in a radio sermon, of the farmer who scoffed at God. He planted his fields and cultivated them on the Lord's Day to the end-result that he had more gain than the neighbors who were God-fearing. One Saturday night, while boasting of his agnostic success, he was cut short by the stated belief of a believing neighbor that "God doesn't balance the books on Saturday night"!

Often God does not, but then again, He sometimes does; here is an example of the Divine judgment quickly rendered.

In Psalm 37:14 we are told that "the wicked have drawn out the sword, . . . to slay such as be of upright conversation." To the Christian the state of rebellion against the voice of evangelical truth on the part of American institutions of higher education has been a sad thing. The "upright conversation," the message of the Gospel, has been minus in many such quarters in recent years. Take as an example Yale, one of the "big three" universities.

In 1928, Yale held in main to the attitudes expressed in *American Idealism*, by Luther Weigle of the Divinity School faculty, a recognized leader in the field of Religious Education. The book is one of a series under the editorial classification, "*The Pageant of America*," and it traces the historical background of various angles of our national culture. On page 227, this article captioned, "*Fundamentalism*" appears:

In 1910 a paper-bound volume entitled *The Fundamentals; A Testimony to the Truth*, was sent gratuitously to ministers and other Christian leaders throughout the English-speaking world. Other volumes followed at intervals of a few months, until twelve had been distributed. The movement thus stimulated, known as Fundamentalism, has occasioned much controversy, particularly in the Baptist and Presbyterian churches, and among the Disciples of Christ. The five test-points of Fundamental-

ism are the Virgin Birth of Christ, the physical resurrection, the inerrancy of the Scriptures in matters of historical and scientific fact as well as in principles of religious faith, the substitutionary theory of the Atonement, and the imminent, physical Second Coming of Christ. To believe these doctrines is regarded as evidence of one's soundness in the faith; to falter or doubt on any of these points causes one to be denounced as *no Christian*. The movement is fostered by the Moody Bible Institute at Chicago and a Bible Institute at Los Angeles, and spread by *Prophetic conferences* which bring together large numbers of people without regard to their denominational affiliation (*italics ours*).

At first it appears to be an attempt at a concise definition of the conservative, Christian stand, even though the inner parenthesis blocking suggests the raising of intellectual eyebrows. But when the article immediately following is read, a far different strain of spirit is felt.

Modernism, the bogey of Fundamentalism, is more difficult to define, for it is unorganized and has no list of shibboleths. In general, the modernist accepts the methods and results of modern science, including the laws of biological evolution; he believes in the possible redemption of this present world by the social application of the principles of Jesus; and interprets the Bible using the historian's method of criticism of documents. Extreme modernism goes so far as to reduce religion to ethics and deny the metaphysical reality of God. Most Christians are neither Fundamentalists nor extreme modernists. They are evangelicals. They believe in the gospel of God's redeeming love as revealed in Jesus Christ, and they find that this gospel is distorted and obscured by the legalism and pre-millenarianism of one party, while it is denied by the other.

How different the tone in this last excerpt! No shaded innuendoes in parenthesis, but an ardent defense of the liberal position: and that spirit has underwritten the entire system of modern higher education. The same scale of liberal thinking has developed in other branches, and is more than well-known to earnest Christians who have deplored the breaking-down of young lives in our mass-production universities; the sacr-

fice of the cream of our generation to an academic Moloch!

It is needless to dwell further upon conditions which are more than well-known to the average believer. Liberal religious teaching, liberal moral teaching resultant in the gutter-standards of social life for college students as reflected in magazines of the college humor sort; then liberal political and economic teaching! Then the harvest!

It was somewhat of a surprise to read in the *United Presbyterian* magazine of January 10, 1935, this article, *The Great University Menaced by the Depression*, under *Current Event and Comment* by H. H. Marlin:

The great endowed universities of the United States are being menaced by "sinister consequences of the depression," Dr. James Roland Angell, president of Yale University, declared in his annual, made public recently. Pointing out that Yale University had been forced to curtail its budget by nearly one million dollars compared with that of 1931, and admitting that the nature of the education and its objectives given in American colleges and universities may require radical reorganization, Dr. Angell said: "As it will be understood, institutions of the type represented by Yale have recently suffered bewildering shrinkage of capital funds and staggering losses of incomes, but here are other remote consequences of the depression which I believe to be potentially far more sinister. *Current social and political trends*, actuated, if not directly provoked, by economic depression contain a menace for the great endowed institutions, which should not be overlooked. . . . If the present tendency to excessive taxation of personal income exists, or increases, as it may, and if this be coupled with further assault by inheritance taxes on testamentary estates, the two largest sources of income for these institutions, will almost inevitably dry up, or, in any case, be greatly impaired. If on top of these procedures exemption from taxation of gifts to philanthropic and religious organizations should be repealed, as has already been energetically proposed, the consequences would again be extremely destructive to endowed education. If, finally, the widespread effort to tax their physical properties were successful, their plight would be most critical."

An analysis of the above problem indeed reveals a harvest of intellectual dragon's teeth! In the italicized sections are significant angles. The "sinister consequences of depression" may not be

consequent of the *depression* after all! They are "current social and political trends," trends to the left wing. They are the trends expressed in liberal social and political legislation. These ideas are advanced by a liberal leadership of men and women trained in our higher educational system. Their actions are simply the putting into effect of the radical theories taught in the endowed chairs. The circle is round and vicious: liberal professor living on the income of funds from endowment investment teaches the socialization of the national life: ten years later liberal student (now government leader) pushes radical plans which can only be sustained by larger budget, in turn balanced by increased taxation upon the funds, trusts, and properties supporting the professor.

The Psalmist adds (v.15), "their sword shall enter into their own heart." Surely the sword has entered into the very heart of the God-neglecting college setup. The endowed college and university is the child of the church, and has cast its old mother out; will it discover the value of her wisdom?

It is interesting to note that the greatest strain upon the college finances is not as much the loss of money but its *conversion* into taxation. In our churches the same thing is true. Take any liberal field in this country and hear the wail of the church leadership as to the financial condition, yet, study the territory and you will find that there *is* money in the community, but that it is converted into other channels: new cars, tobacco, "permanents" and the like. The church in this area has lost its original appeal and then its grip. The college today has walked away from its former relationship to the people of "upright conversation." It has ceased to be an influence in moral, educational, and religious training; it has gone to the "groves" and the "zeal of its house has eaten it up."

"The wicked have drawn out the sword, . . . their sword shall enter into their own heart." God has indeed balanced the books on the collegiate Saturday night.

Some Darts at Darrow

RICHARD W. LEWIS, D.D.

IN Memphis, Tenn., Mr. Darrow recently sent a dart into many a heart. To some people, who are weak in the faith, a dart of death to hope in eternal life. To others, looking for some ground or basis for unbelief, a dart to end, possibly forever, any interest in personal salvation.

To youth especially, Darrow in Memphis must mean a menace to faith. But judged from any standpoint, his visit failed to help any one to live a better, bigger, happier life.

The writer hereof has, for a quarter of a century, been called "The Children's Evangelist," and in that capacity has functioned well-nigh throughout the nation. As the father of twelve children, he has majored in the study of child-life, devoting a vast deal of time and thought to the moral welfare of the young in our great nation. So he naturally feels impelled, if not, indeed, compelled, to add a Christian's reply to that of the Hebrew Rabbi who met Darrow in debate.

So far as he went, the Rabbi is to be commended for his strong arguments in favor of religion. But we must remember that "religion" is a broad term, taking in all systems of pagan worship, as well as the Hebrew and Christian faiths. Even Ingersoll himself was a religionist. To have a religion is wholly insufficient. Therefore, had the Rabbi won his case (as some said he did) in accordance with the verdict of the judges, or popular jury, the main issue would not thereby have been settled.

Religion is but an expression of faith in a deity, and admission of relationship and obligation thereto, and to one's fellowmen. So, religion must be narrowed down to apply to the one true and living God. Only in that sense has this article an answer to Darrow, the pitiable.

Herein are presented some darts no Darrow can dull. They are given with-

out fear of truthful contradiction. Darrow claims to be an agnostic, while he argues as an atheist. He boasts that he will die as he lives. In his case that will be easy to do! Therefore the following arguments:

First, there is a God, because all nations, according to history, have believed in a supreme Being in some way, to some extent. How could this belief be in all hearts unless it came from a common source—God Himself?

Second, intelligent thought leads to God. We live in a world of things. We study them constantly. We know they are here, and can be here from only one of two sources: either they are self-existent, or else they have been created. To believe that things created themselves, were regulated by self-imposed laws, is far harder to accept than to assume a self-existent Creator—an Almighty God, able to do all that the Bible credits Him with doing, and therefore the intelligent Designer of the world and the universe, and of all the people and things in them.

Third, universal design calls for Deity. The heavenly bodies show perfect organization. They rotate with perfect precision. Eclipses can be calculated both ahead and behind the present time by hundreds and even thousands of years. And in all the earth design runs without exception and with precision precluding chance.

In the mineral kingdom design is found in crystals. In chemistry it reigns supreme. All vegetable life is permeated by it. Each lovely flower is an organization. The best man can do is to imitate its form minus its fragrance. In the animal kingdom there is marvelous design. Darrow's own body should be enough of a miracle fully to convince its owner that a great intelligent Designer mapped it out in its every detail—bones, flesh, muscles, nerves, blood system, pump-

plant, digestive machinery, brain-crown, etc., etc. "The fool has said in his heart, 'There is no God.'" In mental man there is even greater evidence of a God, showing that man's mind was a matter of design.

Fourth, uniform Christian experience testifies to the existence of God. It was Kant, the German philosopher, who said, "That all our knowledge begins with experience there can be no doubt." And again he said, "No knowledge of ours is antecedent to experience, but begins with it." These statements have been controverted, but, after all, they must have a very wide application. In the realm of the Christian religion experience is vital and essential. The highest proof of a Christian is, in fact, the testimony of his experience—evidence that a Darrow would not, because he could not, accept. He would have absolutely nothing in terms of which to interpret such Christian testimony. The testimony of a Darrow against experimental Christianity is like the witnessing in court of a man to the effect that he did not see A murder B! His testimony would be debarred. So the Christian considers with pity the testimony of a know-nothing-about-it agnostic or atheist.

Every day the trustworthiness of experimental testimony is established by the fact that we never question one's testimony to pain—that which we cannot see, hear, feel, smell or taste, so long as it is in the other person. The physician bases his diagnosis upon the patient's representation of pain, aches or uneasiness, here or there. No one questions our witnessing that we are happy, glad, or apprehensive. Universally one's avowal of love is accepted—whether love for mother, wife, daughter, sweetheart or friend. In all courts, in business, in society, even in politics, men accept the testimonies of others on the gravest issues, so establishing the worthwhileness of personal testimony. It is just as valuable in the realm of religion, however much a Darrow may doubt it. Then no one should discount the

Christian's testimony when he says: "I lived in sin; I was convicted thereof; I truly repented thereof; I have sincerely put my faith in Jesus Christ; I have been really saved from my sins; a great change came immediately into my life; I have been made over—born again; old things have passed away, all things to me have become new; I now love the Lord I once hated, doubted, mistreated; I now delight in the Bible as the Word of God, whereas it was once dull and uninteresting to me; I now am glad to go to the house of God and worship Him, whereas I once cared nothing for the Church services; I have lost all hatred for my enemies, and now love them; I have entered upon a new life, and my entire course and career have been changed for these years."

This is the usual experience of Christians; why question it? How dare a Darrow to deride it as a myth? Why should thousands in these "hard times" pay out \$4,000 to hear him ridicule "the faith of our fathers" and our faith, and what should be the faith of our children, and the experience of our very inner beings? What is dearer to a man than his religious convictions? Why invite a man to town that he may do his utmost to undermine Christianity and godliness at a time when mortals are being taxed to the last point of endurance to cheer up, keep up, even stand up? If we should admit the lameness of Christianity, why should Darrow desire to knock out our crutches and sprawl us in the dust, while he stands by helpless to lift us up, and fully as unconcerned as unable?

Fifth, the Word of God witnesses to the existence of its divine Author. No other book has for so long a time withstood the severest possible persecutions, denunciations, and conflagrations. The stern edicts of kings, the angered anathemas of emperors, the bitter hatred of enemies, the furor of persecutors, and the flames of the infuriated fanatics combined, failed to banish this Book of Books!

God's Word has gone to the heathen and turned them from idols to serve the

true and living God. It has gone to pagan peoples and given them a love for it which called for a written language for them that they might read it. It has transformed the downcast tramp into a high-class citizen. It has turned thousands of Jerry McAuleys, Samuel Haddleys, Mell Trotters, and "Old Born Drunks" into upright, honest men, made them into good citizens, and in many cases into ministers of the gospel of Jesus Christ. It has predicted the future by hundreds and thousands of years, and that with marvelous precision. Archæological excavations have, without a single exception, confirmed the statements of this unique Book. It has cheered the discouraged, comforted the sorrowing, lent hope to the despairing, offered salvation to the lost, and brought love and light into hearts and homes darkened and damned by sin and shame. Such a Book, in a class by itself, declares itself to be of supernatural origin—a superhuman Book—a revelation of the true and living God. "In the beginning God." Accept that statement, and all the rest becomes easy.

Sixth, a world without the Christian religion would be a world lost and ruined; a world steeped in selfishness; a world in narrow-Darrow grooves; a world of greed; a world of apathy—inceniveless; a hopeless world; a world of despair. Who wants to live in such a narrow, Darrow world?

Seventh, the final argument for God and the Christian religion is found in Jesus Christ. In the Memphis Ellis Auditorium the atheist Darrow charged the people generally with "not thinking." That their loyalty to God was due to their stupid inattention to facts, such as the speaker had mastered (?) and mentioned in his tirade against the Christian religion. But Darrow has, evidently, given little thought to Jesus Christ, the Miracle Man of the ages. The One who was conceived differently, born differently, lived differently, talked differently, died differently, and arose from the dead differently—unlike all mortals. He who has given us a new

chronology for Darrow to use; who has enshrined Himself in millions of human hearts; has won His way into all libraries; and secured for Himself the highest place in the world's hall of fame. He who is known, loved, followed, and studied by earth's most intelligent men. His popularity never has waned. Worship of Him goes right on even in the full blazing effulgence of our brilliant and marvelous civilization. His predictions continue to come true, even after nearly 2,000 years. His is the light no one has been able to fathom, and none can rival. He is more alive today than in the decade of His death. Who but Super-Man, a God-Man, could be so? Remove Him from us, and black despair will at once settle down upon us. If He did not arise from the dead, neither shall we. Then we are hopeless. If He did arise, He was divine, heaven is our home, and reunion with Him and loved ones is our blessed hope.

When the Darrows can furnish us with a better book than the Bible; with a God better than the God of our Bible; with a Saviour better than our Saviour; and with a hope better than our Christian confidence in the future life, then and not until then, will the millions of Christians now living be ready to hear what they have to say against our holy faith and cherished hope.

Three inscriptions are said to be over the arches of a great cathedral in Europe. One is, "All that which pleases but for a moment." The second is, "All that which troubles is but for a moment." The third is, "That only is important which is eternal."

Four Things to Do

Four things a man must learn to do
 If he would keep his record true:
 To think, without confusion, clearly;
 To love his fellow-man sincerely;
 To act from honest motives purely;
 To trust in God and Heaven securely.

—Henry van Dyke, D.D.

For Your Scrap Book

One in Three

ROY TALMAGE BRUMBAUGH, D.D.

A TREE has color, shape, and size. One in three, three in one. The individual is made up of spirit, soul, and body. The three should blend into one splendid whole.

The body is the Spirit's temple, and the house of the real self. The house should be kept clean, wholesome and sanitary. Moderation pays high dividends: immoderation is suicide. Vigorous old age speaks loudly of a well-spent life.

Health seems to be appreciated most when lost. Hospitals, summer and winter resorts are crowded with seekers after lost health. Health is merely harmony: a splendid co-ordination between body, soul and spirit. A strong mind cannot do its best work in a wrecked body. The absence of dyspepsia would often make a better Christian. Christian, honor thy body.

Physical strength is good, mental prowess is better. Animals outvie us in bodily agility and power. The mind crowns man king of the lower creation.

Men are not equal in anything. Physically, some are herculean, some tiny, some weak, some strong. Mentally, we differ. There are master minds and servant minds, with varying shades between. The difference is of grace and works. All of us should have more highly developed intellects. We waste too many opportunities for growth. Reading and thinking are the magic words that transform an ordinary brain into a treasure-house of knowledge. America, however, reads too much and thinks too little. As the years roll on it is well to cut down on the reading and add hours to the profitable exercise of profound meditation.

It is significant that the winner of a Bok peace prize, himself, said that he

was forty years preparing for it. When the door opens the prepared man steps in. Those without oil in their lamps stay out. God opens the door sometime, somewhere, to all. The time of preparation is now. A mind highly developed, yet humble, is an honor to God. Read, think, think again.

The spirit is the most neglected part of man. It cannot be touched or seen. It casts no shadow, it has no substance. Perhaps that is the reason it is usually treated as the small dust of the street.

This very moment your spirit and mine are crying for more Bible meat, more Divine communion, more spiritual service.

We stand before each other like closed books. We see the cover, the gilded title, but cannot look upon the content thereof. Yet mortality cannot destroy it. Angels will not outlive it. For the entire man Christ died. God's grace alone can sustain him. He reflects the image of its Creator.

Take care of your body. Take care of your mind. Take care of your spirit. Take care of the whole self, for no one else will take care of you. If this be selfishness, it is sublime selfishness.

Bible Facts

BRIGADIER J. NEWTON PARKER, A.B., D.D.

THE Bible shows the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable.

Read it to be wise, believe it to be safe, practice it to be holy, suffer it to understand it and use it to win souls.

It gives light to direct you, food to support you, comfort to cheer you, strength to uphold you and power to conquer.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter and the hope of man.

Here paradise is restored, the gates of Hell disclosed, the door to Heaven opened, and service to God and to man revealed.

Christ is its grand subject, our good its design, our salvation its purpose and the glory of God its end.

It should fill the mind, rule the heart, cleanse the hands, guide the feet, safeguard the life and inspire the utmost service.

Read it slowly, thoughtfully, frequently and prayerfully, for it reveals "the Bread of Life," and the only door to salvation and Heaven. It says, "Pray without ceasing."

It is a mine of wealth, a paradise of glory, a river of joy, a revealer of God's absolute truth, a giver of wisdom, and through prayer, faith and obedience a dynamo of power.

It is given you in life, it will guide to the end, it will comfort you in death, be opened at the Judgment and remembered forever.

It offers a holy and useful life, discloses God's infallible truths to man, involves the highest responsibility, rewards the greatest labor, and condemns forever all who trifle with its sacred contents.

It shows the certain way to God, it discloses the atonement through Christ, it reveals the unerring road to salvation and a holy, clean, pure heart and it discovers the path to Holy Ghost power.

It reveals the endless existence of man, the certainty of everlasting punishment for unrepentant and unforgiven sin, the eternal salvation of all who give up sin, accept Christ and walk in the light with God until death. If not saved, you can be now.

It warns us of the dangers of false doctrines, the "everlasting punishment" in "everlasting fire prepared for the Devil and his angels" (Matt.25:41), the impossible escape from Hell should anyone ever get there, of Satan the first

sinner, who caused the fall of Adam and is the tempter and enemy of all mankind.

It tells of the resurrection of the dead, the coming forth of the dead from graveyards, battle-fields, wilds, deserts, rivers, seas and oceans; of our world on fire, and that we all who are not caught up to Heaven without dying, will be in that number.

It describes the Judgment and says all must stand before God that day. There have been great and wonderful crowds in this world, but then all of the countless millions of the 6,000 years time, good and bad, will be there. None can escape. You and I will be there and all will be judged "according to that he hath done, whether it be good or bad" (2 Cor.5:10).

It makes plain the path of faith, the unerring way to triumphant soul-saving, the road to service for Christ in serving the humblest of the human race and how to be numbered among those who have washed their robes and made them white in the Blood of the Lamb.

Chicago.

Holy Spirit and Holy Ghost Synonymous

DON O. SHELTON, D.D.

WHY is the Holy Spirit referred to in the English translation of the New Testament both as the Holy Spirit and the Holy Ghost?

A comprehensive reply to this question would make necessary the bringing back to earth of the great scholars who gave us the King James version of the Bible. As in nearly every case the words in the original, from which the translations were made, is the same, there is no apparent reason why the term "Holy Ghost," or "Holy Spirit," should not have been used uniformly.

The translation "Holy Ghost" occurs 90 times in the New Testament. The translation "Spirit," a person, occurs in the New Testament 124 times, as "the Spirit of God"; "the Spirit of you Father"; "the Spirit"; the "Spirit of the

Lord"; "Holy Spirit"; "Spirit of truth"; "Spirit of life in Christ"; "Spirit of promise"; "Spirit of grace"; "Spirit of the Son."

Out of twenty volumes in my library on the Holy Spirit—each volume the work of an outstanding scholar on the character and mission of the Holy Spirit—fifteen volumes bear in their titles the name, "The Holy Spirit." Not one uses the name, "The Holy Ghost." Other titles are "The Comforter"; "The Paraclete."

In the Index to the works of Jonathan Edwards (who is considered the foremost theologian America has yet produced) all references to the Holy Spirit are under that name. Dr. Pope, in his "Compendium of Theology" groups all references to the Holy Spirit under that title.

John Calvin, in his translation of Acts 1:8, uses the name, "the Spirit." So also does Dr. Weymouth and other distinguished scholars.

In the English Revised New Testament, Acts 1:2, occurs the translation, "the Holy Ghost," with a marginal note, reading, "or, the Holy Spirit," and so on throughout this book.

It is apparent, therefore, that whenever reference is made in the New Testament to the Holy Spirit as a person, either that name, or the Holy Ghost, is accurate. Both names are synonymous and interchangeable in their root meaning.

Literary Values of the Bible

The Bible read as pure literature, with no interest beyond the beauty of its utterances, is a superior Book. Where is the writer who can equal in literary production the first chapter of Genesis, the twenty-third Psalm, the fortieth chapter of Isaiah, or Job's vivid description of a mine (Job 28)? Even Aesop, in point of pith and moral, falls behind the writer of the fable contained in Judges 9:7-15. One of the finest pieces of parabolic literature is that of the book of Jonah. Its value has been largely lost

to us because we have been taught to consider it merely as history.

Another mine in this Book of wealth is found in its poetry and wisdom literature. Much of the first is hidden from the reader who has access only to the King James version. If we could read the Bible in the language in which it was first written we should perceive the difference. Many of its writers were poets and clothed their utterances in beautiful poetical imagery.

Perhaps the one book of the Old Testament better known and more appreciated than any other of the thirty-nine books is the Psalms. This was the hymn book of the Hebrews. Many of these psalms were sung in their temple and synagogues. Christian vies with Jew in love of these heartfelt effusions.

The book of Proverbs is a harvest field of the nation's proverbs.—*J. H. Mallows.*

Youth and Crime

IT was ascertained recently in New York City that out of 55,000 below the age of sixteen who had fallen into the hands of the police, only one-sixth had ever heard of the Ten Commandments. When it was discovered that the criminal youth of New York were not familiar with the Ten Commandments, the same test was applied to the high school pupils, only to find that in one school, three-fourths could not write anything at all about them.

One hundred and six of the first 108 American colleges were founded by the church, but today we must face the astounding fact that many of these educational institutions have become a menace to Christianity. "We might just as well be frank about it," said a distinguished minister recently, "we send our boys and girls to these halls of wisdom and a lot of them come back out-and-out unbelievers."

Superior Judge Aggeler, a Los Angeles jurist, found that only two per cent of the thousands brought before him,

for every conceivable crime, were active members of any church at the time of their arrest. The other ninety-eight per cent either had no religion, or had fallen away from their religion, whatever it was.

Alone He Stands

Behold the Man of Sorrow now,
Before the judgment throne.
Lo, none are there to own His cause;
He standeth there alone.
All they are fled that walked with Him,
For none could stand the test,
And base denial marked the one
Who claimed to love Him best.

Oh Saviour, only love supreme
Could look with pitying eye
On him who failed Thee in that hour,
Who could Thy name deny;
The glance of sorrow and of grief
No gleam of anger knew,
But sweet forgiveness dwelt therein,
And love, divinely true.

Ashamed of Christ! ah, who could be
Ashamed of love divine?
A love like His demands my life,
My heart to be its shrine;
Forbid it Lord, that I should boast,
But let my glory be
That Thou didst come in heav'nly love
And give Thyself for me.

—Mable J. Rosemon

Trust Him

O thou of little faith,
God hath not failed thee yet!
When all looks dark and gloomy,
Thou dost so soon forget—

Forget that He has led thee,
And gently cleared thy way;
On clouds has poured His sunshine,
And turned thy night to day.

And if He's helped thee hitherto,
He will not fail thee now;
How it must wound His loving heart
To see thy anxious brow!

Oh! doubt not any longer:
To Him commit thy way,
Whom in the past thou trusted,
And is "just the same today."

—Author unknown

Equality is the keystone of the arch;
and if we remove it the whole structure
of our democracy crashes to the ground.
—William Randolph Hearst.

Her Substitute

A poor, unlettered old woman was once accosted by a skeptic in the following way: "Well, Betty, so you are one of the saints, are you? Pray, what sort of folks are they? and what do you know about religion, eh?"

"Well, well," replied the woman, "you know, sir, I'm no scholar, so can't say much for the meaning of it; I only know I'm 'saved by grace,' and that's enough to make me happy here, and I expect to go to heaven by and by."

"Oh! that's all, is it? But surely you can tell us something better than that. What does being saved feel like?"

"Why, it feels to me," said the Spirit-taught one, "just as if the Lord stood in my shoes, and I stood in His."

Happy old woman! Her witness was true.—S. S. Times.

Today

I've shut the door on Yesterday,
Its sorrows and mistakes;
I've locked within its gloomy walls
Past failures and heartaches;
And now I throw the key away
To seek another room,
And furnish it with hope and smiles
And every spring-time bloom.
No thought shall enter this abode
That has a hint of pain,
And every malice and distrust
Shall never therein reign:
I've shut the door on Yesterday,
And thrown the key away—
Tomorrow holds no doubt for me
Since I have found Today.

—Author unknown

The Voice of Jesus Christ

And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
Before Him the demons flee;
He toucheth the sightless eyes;
To the dead He sayeth: "Arise!"
To the living: "Follow me!"
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!

—Longfellow

There are those who minimize the ministry of the Word on the mission field and magnify the example of life; but God has ordained that men should be saved by the hearing of the Word.—*Dr. Harold S. Laird.*

Really, I would rather run forty locomotives, direct twenty cyclones, and look after forty earthquakes, than look after two hundred pounds of genuine selfishness that wears breeches and looks like a man.—*Sam Jones.*

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Pentecost, Its Scope, Power, and Perpetuation

CHARLES ROADS, D.D.

THIS book, by Rev. W. G. Bennett, 74 Snow Street, Fitchburg, Mass., is indeed a sorely needed book, giving the interpretation of Pentecost which the whole Church held up to 1870. About that time the group of famous evangelists taught that Pentecost is simply the historical coming of the Holy Spirit with power and results never to be repeated, and all Bible teachers and preachers fell into the disastrous error, ending the great results of revivals of former times, and now revivals of any kind. Mr. Bennett returns to Finney's, Wesley's, Luther's, and others, from the apostles down to the very plain teaching of Christ; that He meant Pentecost to be the model for securing the power of the Holy Spirit, the power of God, in winning the world to His salvation. That every church should have all believers tarry until the power came upon them, and then hundreds and thousands would be convicted of sin in the world outside, and crowd into the church to be saved. So came all the mighty revivals up to 1870, and for lack of that is the pitiable weakness of the Church today. Mr. Bennett's book is most helpful and powerful in the history of the great revivals he notes; the richest and fullest of any books we know of. He glimpses the "collective" character of Pentecost. But this Oneness for Christ

for which He so strongly prays in John 17, is the spiritual unit of the Church and is the condition for receiving the Holy Spirit in such power that three thousand were saved in the first day. This Oneness requires much further study and development for it is the completion of Christ's Gospel for humanity. It completes the Gospel for individual salvation which Christ taught in His doctrine of the making of a Christian coöperative society for which the world is now calling, and which she has only in the pet versions of socialism and communism. These are atheistic and suppress the individual while Christ perfects the individual up to the fullness of love which makes the Oneness. We develop this in our *Full Vision of Pentecost*,* which will soon be issued. Mr. Bennett also sees some of the power of God in Pentecost, but who can more fully show that. Every earnest pastor needs this book, and every Bible teacher needs to return to the right interpretation of the beginning of every true church of Christ in all time. Send 50 cents to the author for a copy—you will be inspired and instructed by it.

* Dr. Roads is the author of several books of note. He now has written a book on "The True Vision of Pentecost" which he desires to send to all leaders of churches. It gives Christ's method for every local church to secure the Pentecostal revival with hundreds of conversions. He is praying for some steward of the Lord to invest in it, or to advance sufficient funds to succeed in this ministry.—Editor.

Reviews of Recent Books

The Harmony of Science and Scripture. By Harry Rimmer, D.D., Sc.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$2.00.

Just how a better book than this one could have been written and published, it would be difficult to say. Dr. Rimmer has the qualifications in two ways for writing an effective book like this one: he understands the technique of the various physical sciences and is also a profound and diligent student of the Bible, with the ability, when necessary, to go back to the original Hebrew and Greek. In many striking ways he shows the marvelous agreement between the Bible and science, and in no case does he find any disagreement. He also gives many instances in which the Bible anticipates the discoveries of modern science. It really is thrilling to follow him in his vivid portrayals, which prove so clearly that the Bible is divinely inspired. His arguments are often enlivened by incidents in his own life, sometimes of a rather humorous character. He has had many contacts with well-known scientific men, some of whom have been believers and others unbelievers. This effective book ought to have a wide circulation and will exert a wide influence for good. It is one of the strongest of recent apologetics.

The Christ of the Eternities. By Prof. Edward Mott. Portland Bible Institute, 5624 N. Borthwick Ave., Portland, Oregon, \$1.00.

Here is an enlightening and capable book. It might be called a full-length portrait of God's Incarnate Son. The author strongly upholds the eternal Sonship of Christ before His incarnation; He is also now the living Saviour, and will be throughout the eternity to come. Hence He is indeed the Christ indicated in the title of this highly edifying book. All evangelical Christians will be in joyful agreement with his presentation of the person and redemptive work of our Lord. However, when he upholds Arminianism over against

Calvinism, there will be some difference of view among adherents of the evangelical school. But, whether one agrees with the author on all points or not, one must admit that he has done excellent work in this vital book on vital truths.

The Church, the Churches and the Kingdom. By Philip Mauro. The Perry Studio, 3210 38th St., N.W., Washington, D.C. Paper-bound, \$1.50; cloth-bound, \$2.00.

In the time and space at our command, it is impossible to give an adequate review of this great book from the hand and heart of Mr. Mauro. His general purpose, of course, is the furtherance of the Gospel of Jesus Christ. But his specific purpose is to set forth the original significance of the Biblical words "Church" and "Kingdom," and to point out the difference between them. In a book of 283 octavo pages he presents his thesis, with much appeal to Scripture and many aptly put arguments. There is no doubt that the book has a message of signal importance, and we hope it will receive wide and candid consideration.

Confirming the Scriptures. By T. Miller Neate, M.A., M.D. Morgan, Marshall & Scott, Ltd., London and Edinburgh. 3s.6d.; \$1.40.

Do you want to read a book that goes right to the point? Here it is. The author is a real scholar along his lines of special research. His book sets forth in an effective, and often a striking way, the witness of archaeology to the trustworthiness of Biblical history. Some of these facts have been presented in other books, but here they are put in an especially forceful and pointed way. The author constantly notices the views of the liberal critics and points out their errors. He then sets forth his constructive argument for the historical validity of the Bible. His book is also brought up to date along the line of archaeological exploration. Get the book, by all means,

Moody Still Lives. By Arthur Percy Fitt. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$1.50.

Next year the centenary of Mr. Moody's birth will be celebrated the world over. He was born on February 5, 1837. The present volume has been written in view of that celebration. The author is Mr. Moody's son-in-law, and was his private secretary during the last seven years of the great evangelist's life. It is a worthy memorial. The author has given an intimate, close-up picture of Mr. Moody. This he could do because of his intimate association with him. He recites many incidents of Moody's career that have never been given to the public before. The book is one of thrilling interest.

The Interpretation of St. Paul's Epistle to the Romans. By Prof R. C. H. Lenski, D.D. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. \$4.00.

We wish we had the time and strength to give this book the review it so richly deserves. It is a monumental work of 934 octavo pages. The very size of the treatise is a testimony to its profound and thoroughgoing character. The author is an independent scholar, and hence gives his own interpretations as he examines passage after passage. Whenever necessary, he goes back to the Greek so as to get the true meaning of the Holy Spirit in inditing Paul's great epistle. Erudite as the author is, his production is not "hard reading," because he commands a simple and lucid style, with short and simply constructed sentences. The reader does not need to strain his mind too much between periods. The author is familiar with all the celebrated commentators on the Bible both English and German. Just one special point. The reader will be deeply interested in the author's handling of the doctrine of predestination in Rom. 8 and 9.

The Gospel We Preach. By George Goodman. Pickering & Inglis, London, Glasgow and Edinburgh. 1s.

Another book revealing the beauty and power of the true Christian faith,

which centers in Christ and His vicarious work. The simple Gospel is enough; it needs no "accretions"; it should not suffer any diminutions at the hands of the Church and her ministers.

Watch Yourself Go By. By Rev. Edward Kuhlmann. The Lutheran Book Concern, Columbus, Ohio. \$1.00.

Here is the gist of this piquant book. We find it on the title-page:

Just stand and watch yourself go by;
Think of yourself as "he" instead of "I";
Pick flaws; find fault; forget the man is you,
And strive to make each estimate ring true.

A Keen Look at the Last Book of the Bible. By E. Perkins. Fleming H. Revell Co., New York, N. Y. \$1.25.

Another book on the last book of the Bible; and it is a vital and challenging one. The author claims to set forth truths that he has never seen in any other publication. Every reader will be interested in his discussion of the following pivotal points: the twenty-four elders; the seven-sealed book; the white horse and its rider; the seals, trumpets and bowls; the third great woe; the battle of Armageddon; the Bride of Christ.

The Cross of Christ: The Throne of God. By F. J. Huegel. Marshall, Morgan & Scott, Ltd., London and Edinburgh; Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

Rightly does the author maintain that God rules the world through the atoning cross of Christ. The true doctrine of expiation is here set forth. There is no side-stepping. Other vital facts of Christ are not neglected or minimized; all are needed to set forth fully the total plan of God's redeeming love and grace; but the cross is pivotal and regnant.

Christ in the Great Forest. By Felix Faure; translated from the French by Roy Temple House. Friendship Press, 150 Fifth Ave., New York, N. Y. \$1.00.

So many good books have come to our desk for review that we have almost run out of adjectives and other expressions of praise. But here is one that is unique and interesting. Felix Faure is a French lay missionary in

French Equatorial Africa. His book is made up of true incidents of the power of the Gospel to save savage people. Much information is given regarding the natives and their strange social customs and fear-dominating religions from which only Christ can deliver them.

A Lutheran Handbook. By Rev. Amos J. Traver, D.D. The United Lutheran Publication House, Philadelphia, Pa. 50 cents.

Much information concerning the Lutheran Church is packed in this handy volume. It is the book to get if you want to learn about the doctrines, politics, numbers, history, progress, missionary work, etc., of the said Church. The facts are told in an interesting way, and the material is well classified.

The Mulberry Trees, or, When Revival Comes. By Herbert Lockyer, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Stiff boards, 50 cents; cloth-bound, \$1.00.

The purpose of this book is an earnest one; it is to stir the spirit of revival in the churches of the world. The author seems to "hear a sound of going in the tops of the mulberry trees" (1 Chron. 14:15). He deals sharply, though kindly, with the hindrances to revival, and prays and pleads earnestly for their removal. He tries to analyze the characteristics of the hoped-for revival. He even points out some of "the perils of revival." He has certainly given us a soul-stirring book.

Christ for the Nation. By Prof. Walter A. Maier, Ph.D. Concordia Publishing House, St. Louis, Mo. \$1.50.

This book contains the stirring radio messages which the author delivered during what is known as "The Third Lutheran Hour." These sermons have been greatly blessed of God. Many people have been reached in a vital way. The audiences have been larger than ever. With a glowing style, an extensive vocabulary, great facility of expression, and, above all, a fervent spirit and an urgent purpose, Dr. Maier presents

Christ and His cross as the only hope of individuals and of the nation. He strikes no negative notes, except to rebuke sin, but preaches, with all the fervor of his soul, a complete and effectual Gospel.

The Better Part of Valor By Dr. Donald Davidson. Pickering & Inglis, London, Glasgow and Edinburgh. 1s.

Like all of Dr. Davidson's previous works, this volume of sermons is to be commended for its pithy style and solid substance. The opening sermon teaches from a Bible incident that "discretion is often the better part of valor." Stay away from Satan as far as you can; do not be foolhardy; do not venture too close to him. The other sermons of the collection are just as pointed and challenging. The style is simple, but the thought is never shallow.

For Me to Live. By Alice M. Ardagh. The Bible Institute Colportage Association, Chicago, Ill. \$1.00.

This time it is a story—an intensely Christian one. The plot is good and is interestingly unfolded. The purpose is to show that living for the world and worldly pleasure is never satisfying. To live for Christ and the extension of His kingdom is the only satisfying portion. The characters of the story are well drawn and all of them are interesting.

The Truth of Christianity. By Lt. Col. W. H. Turton, D.S.O. Wells Gardner, Darton & Co. Ltd., London, England; also Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. \$1.00.

This is the twelfth edition of this work, and has been "carefully revised throughout." In previous issues of this magazine we have both commended and criticized this book. In many respects it is a strong and scholarly apologetic for Christianity, and is written in a clear and engaging style. Our chief objection to the treatise is the author's acceptance and argument for evolution which he seems to think can be harmonized with the Bible and Christianity. Consult the index and see how much space he gives to this hypothesis. H

seems to regard it as scientifically established, and does not seem to be aware of the many anti-evolution books that have been published. Again, while he sets forth the doctrine of the atonement in a striking way, he casts some doubt upon it by saying, "He (Christ) suffered in our behalf, though not in our stead" (p.248). To our mind, this sentence obscures the Biblical doctrine of substitution.

The Way to be Happy. By Daphne Hammonde. Pickering & Inglis, as above. 9d.

A lightsome, happy story for little girls. Older people, too, who are interested in children, will like this story, which tells, in such a pleasing way, how Tillie, the little heroine, found real happiness. Perhaps they, also, may learn how to be happy.

Tabernacle Talks. By Edith G. Clarke. Thynne & Co., Ltd., 28-30 Whitefriars St., London, E. C. 4, England. One shilling.

In the form of story and dialogue, the author depicts the typology of the Tabernacle which Israel erected in the wilderness. Every part represented some moment in God's plan of redemption through Christ and His atoning sacrifice.

Angels in White. By Russell Elliott. Thynne & Co., Ltd., London, as above. Paper-boards, 2s; Cloth-bound, 2s.6d.

The kindly face of the well-known author greets you on the frontispiece. He looks like a sympathetic friend. His book is filled with messages of comfort, especially for people who are care-ridden. He knows how to assuage every sorrow by some relevant passage of Scripture. There is "a balm in Gilead; here is a physician there."

Joyous Judy. By Bertha B. Moore. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

Joyous Judy is rightly named in this wholesome Christian story—that is, after she found the pathway of true joy. But she did not find it without a somewhat severe disciplinary process, involving her in some hard tests and exciting adventures. The characters of the story are well drawn; the incidents are

well told; the plot is well sustained; most and best of all, the saving and victorious power of the Gospel is thrillingly set forth.

It Shall be Done Unto You. By Lucius Humphrey. Richard R. Smith, Pub., 120 East 39th Street, New York, N.Y. \$2.50.

This is an unusual book. Its sub-title is, "A Technique of Thinking." The author's purpose is to show how to win success. Over and over again he insists on the right kind of thinking, accompanied by the proper acting. What he calls the Habitual Mind, which is both limited and negative, must be overcome by connection with the Higher Intelligence, which is the Creative Principle, which is God, who has infinite power and wisdom. Much Scripture is quoted to confirm the author's views; but we cannot quite decide whether he is a theist or a pantheist. He claims that his so-called "technique" has helped many people to achieve success. We must say that his book is a curious one, and is not easy to understand. The author's position seems to be based on the saying of our Lord: "If ye abide in me, and my words abide in you, ye shall ask *what ye will*, and it shall be done unto you." If your mind is connected up with the Christ Mind, you will always get what you desire and ask for. We are not convinced by the author's method of winning success, but we wish others would read the book, for it is a challenging one.

The Gospel Selections of the Ancient Church. By Prof. R. C. H. Lenski, D.D. Lutheran Book Concern, Columbus, Ohio. \$4.50.

In the Lutheran Church much attention is paid to the lessons selected from the Gospels and Epistles for the Church Year. These selections are known as the Pericopes. The book now in hand is an exegetical and homiletical treatment of the lessons from the Gospel by a great Lutheran scholar. Many sermons have been preached and published on these selections, but Dr. Lenski's treatment is unique in this respect: He first gives a thorough exegesis of the lesson, going

back to the Greek text wherever necessary; then he gives a number of outlines of sermons on the lesson. Both are very helpful. The author does not claim that his homiletic outlines are to be considered as models, but are simply presented as suggestions. We think, however, that many of them may well be regarded as models, especially his own. This is a book of 1,003 pages, showing how extended and thoroughgoing Dr. Lenski's workmanship is. (Soon after this book came to our desk, the sad word reached us that the gifted author had died. His great and valuable literary achievements will be a worthy monument to his memory.)

The Biblical Basis of the Constitution. By Dan Gilbert. The Danielle Publishers, 5472 Gilbert Drive, San Diego, Calif. 50 cents.

To many people this book will be an eye-opener. Mr. Gilbert shows that the Constitution of the United States is founded on the teaching of the Bible. He makes good his thesis in four chapters. 1. The Ten Commandments are the cornerstone of the Constitution; 2. The principles of Christ are imbedded in it; 3. It is the promoter of our Lord's program of peace; 4. Faith in God is immanent in the Constitution. The book is most suggestive and stimulating.

The Living Christ and Other Gospel Messages. By Will H. Houghton, D.D. The Bible Institute Colportage Association, Chicago, Ill. 75 cents.

All these messages deal with fundamental subjects in a vital way, helping the reader to see more and more of the radiance and power of Christ. While we should emphasize the death of Christ as the atoning Saviour, we should also remember that He rose from the dead and is our living Lord and Redeemer today, ever present with His people. Chapter II is a strong chapter, treating of "The Three Trees of History," which are the tree of forbidden fruit, the tree of Calvary, and the tree of life. In dealing with the tree of Calvary, Dr. Houghton is especially forceful in presenting the

rationale and necessity of the atonement. There is not an uncertain note struck in the entire volume, and it is all most inspiring and instructive. It deserves to be widely read and wisely heeded.

Looking Into Life. By Paul M. Tharp. The Bible Institute Colportage Association, Chicago, Ill. 75 cents.

This is a book of much suggestive value and spiritual uplift. Human life is acutely dealt with. Part I deals with the "inward look of self-analysis"; Part II with the "outward look of self-adjustment"; Part III with the "upward look of self-abandonment." It is all well done, and everywhere the evangelical position is upheld. Man's creation and redemption, according to the Biblical teaching, is fully maintained. The book is worth many times its price.

Portraits of Christ in the Gospel of John. By Harold S. Laird, D.D. The Bible Institute Colportage Association, Chicago, Ill. 75 cents.

Our author holds that there are many portraits of Christ in the Gospel according to John. In an original and vital way he depicts twenty-one of them, each of them presenting some specific aspect of our Lord's many-sided character. To cite several examples of our author's portraits of Christ: "The Son of God," "The Son of Man," "The Divine Teacher," "The Divine Soul Winner," "The Great Physician," "The Miracle Worker," "The Humble Servant," "The Royal Comforter," etc. Each chapter is a gem. The whole treatment of the subject is vitally practical and at the same time soundly doctrinal. The book bristles with thought.

The Perfect Life. By Rev. Lehr A. McCord. The Lutheran Literary Board, Burlington, Iowa. \$1.50.

It gives us real joy to commend this book. "The Perfect Life" refers to the life of Christ. The author has presented the life of our Lord in the language of the four Gospels, using the American Revised Version, and combining the four Gospel narratives as far as pos-

ble in logical and chronological order. It gives one spiritual uplift to sit down and read consecutively the whole Gospel of Christ according to the four inspired Gospels, and know that one is getting all they have to say about "the perfect life."

Additional Literary Notes

The Lutheran Book Concern, Columbus, Ohio, has sent us two beautiful and impressive services for the coming of Christmas. One is entitled **Christmas everywhere**, and is intended for the whole church and Sunday school. The prices are: single copy, 8 cents; one dozen copies, 75 cents; 100 copies, \$4.50. The other service is a pageant, **Seeking the heart of Christmas**, and is intended as a play for a number of young people. The price is 30 cents per copy. It teaches the right idea of Christmas.

It does seem to be a pity that Dr. E. Stanley Jones, who says so many true and inspiring things, should be caught in the meshes of the so-called "social Gospel." In a recently issued pamphlet entitled, **The Christian Programme for Reconstruction**, he sets forth in detail just what he thinks should be done to make things right in this troubled and sinful world. His chief emphasis is on the Kingdom of God *on earth*." He always adds the modifying phrase, "on earth," whereas Christ said, "My Kingdom is not of this world." A number of evangelical scholars in India have issued a pamphlet in reply to Dr. Jones, showing wherein he is wrong. Perhaps it would be well to read both sides of the question. For Dr. Jones' pamphlet address C. O. Forsgren, Lucknow Publishing House, Lucknow, India. For the evangelical reply to Dr. Jones' address, **The Indian Christian**, Belgam, India.

Dr. Wilbur W. White, President of the Biblical Seminary, New York City, has issued a valuable and helpful pamphlet on **Why Read the Bible?** in which he states many tributes to the Bible by great

men and women, and tells us how to read it, what to read in it, and why. By following Dr. White's wise counsel and guidance the reader's spiritual life will be greatly enriched and his joy will be proportionately enhanced. Address: The Biblical Seminary, 235 East 49th St., New York, N. Y. Price, 10 cents.

Many valuable booklets and pamphlets have come to hand. To save repetition and space the reader may take it for granted, once for all, that all of them are good and helpful, even though we can give only the bare particulars connected with them.

Faith Missions is a booklet which tells you about the foreign missions in many countries that are conducted purely on the faith principle. It is both informing and refreshing. Sent free of charge by Dr. Geo. S. Dowkonnt, 113 Fulton St., New York, N. Y.

You will make no mistake if you send for Dr. Herbert Lockyer's booklet, **The Three Crosses on Calvary's Hill**, published by The Bible Institute Colportage Association, Chicago, Ill. This spiritual author graphically depicts the meaning and significance of each of the three crosses. What a difference there is in their meaning! Price of the booklet, 10 cents per copy; \$1.00 per dozen.

My Group Sessions, by O. T. Nolde and Paul J. Hoh, is valuable for church workers for teaching and training purposes. The United Lutheran Publication House, Philadelphia, Pa. Price, 25 cents.

You will make no mistake if you send to the Bible Institute Colportage Association, Chicago, for the following booklets: **The Book of Books** and **The Sin We Are Afraid to Mention**, by Prof. Oscar Lowry; **The Gates of Grace**, by Herbert Lockyer, D.D.; **Death or Life—Which?** by Rev. Oswald J. Smith. 10 cents each.

Send to the Eerdmans Pub. Co., Grand Rapids, Mich., for **The Simplified Gospel of St. John**, by Richard W. Lewis, D.D. 10 cents.

A booklet of rare value and spiritual insight, **The Three Crosses on Calvary's Hill**, by Dr. Herbert Lockyer, is issued by the Bible Institute Colportage Association, Chicago. Prices: 10c.; \$1.00 per dozen.

Thynne & Co., London, have issued a brochure entitled, **1934 and After**, by Reginald T. Naish. It deals with Abyssinia and Italy in an interesting way. Price, 6d.

From previous notices our readers are familiar with the useful booklets of Mrs. Frank Hamilton. Her last pamphlet, **Sunday School Teaching**, lies before us, and is worthy of strong commendation. It is especially adapted for the use of teachers of the younger classes in the church school. Issued by the Bible Institute Colportage Association, Chicago. Price, 25 cents.

Along comes an earnestly written booklet on **Ethiopia Calling**, by Ida D. Martin, and published by Thynn & Co., London. Price, 4d.

Our staunch orthodox friend, Pastor E. E. Franke, has issued a pamphlet called **Unanswerable Figures and Facts**, which is presented for the enlightenment of infidels, skeptics, Jews and Unitarians. He maintains that the prophecies of Daniel have been so minutely and exactly fulfilled as to prove that the book of Daniel must have been divinely inspired. His arguments are very cogent. Address: Christian People's Bulletin, 58 Washington Bridge P. O., New York City. Price, 10 cents.

A booklet bearing the arresting title, **An Examination of Judge Rutherford's Books**, is written by A. J. Pollock, and is published by Loizeaux Brothers, 19 West 21st St., New York City. As most people doubtless know, Judge Rutherford is today the chief advocate of Millennial Dawnism, founded by Pastor Russell (deceased). Mr. Pollock certainly proves that Judge Rutherford has violated the principles of Biblical interpretation in trying to uphold his doctrines. Price, 5c.

If you are interested to know what Modernism is doing to China enclose cents to Loizeaux Bros., 19 W. 21st St., New York, for a copy of **Modernism in China**, written by a missionary who labored over 25 years in China.

The same firm issue **The Gospel According to St. Luke: A Study**, by Rev. Paul Hoh. Two volumes—a Leader's Edition and a Student's Edition. 30 and 20 cents respectively.

You will not regret the time and money spent for the following booklets published by Zondervan Publishing House, Grand Rapids, Mich.: **The Message of Modernism**, by Rev. Merrill T. MaPherson (20 cents); **Christian Giving**, by Clarence E. Macartney, D.D. (15 cents); **Strenuous Days** (choice thoughts for daily meditation), by Zelma Argue (25 cents).

Issued by John Young, Pub., Binghamton, N. Y., are the following: **Revelation**, by A. E. Wendt; **New Testament Teaching About the Holy Spirit**, by W. Hottel. 15 cents each.

Of much interest and value are the following from The Lutheran Book Concern, Columbus, Ohio: **Interesting Information About the Lutheran Church**, by Rev. J. R. E. Hunt, D.D. (10 cents); **In the Jungles of New Guinea**, by Missionary R. Hanselmann (25 cents).

Letters from Terence Magowan for Roman Catholics is a tract which exposes some of the erroneous doctrines and practices of the Roman Catholic Church. The author writes in a vigorous style. Address: Christ's Mission, 130 West 56th St., New York, N. Y. Price, 5 cents; 25 for \$1.00.

If you want to read a helpful pamphlet on the First Epistle of St. John send to Pickering & Inglis, London, for **The Epistle of Eternal Life**, by George Goodman. It is practical rather than critical but is none the less valuable and suggestive on that account. The author does not interpret the said Epistle as teaching perfect "eradication" in this life. Price, 6d.